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Masterful Discourses and Writings of Orson Pratt

Being a portion of the published discourses and writings of a man among men. He was an eminent educator, editor, lecturer, debater, orator, legislator, philosopher, mathematician, author, astronomer, and pioneer; but above all, he was a humble, fearless, faithful, gifted expounder of the Gospel of the Lord Jesus Christ.

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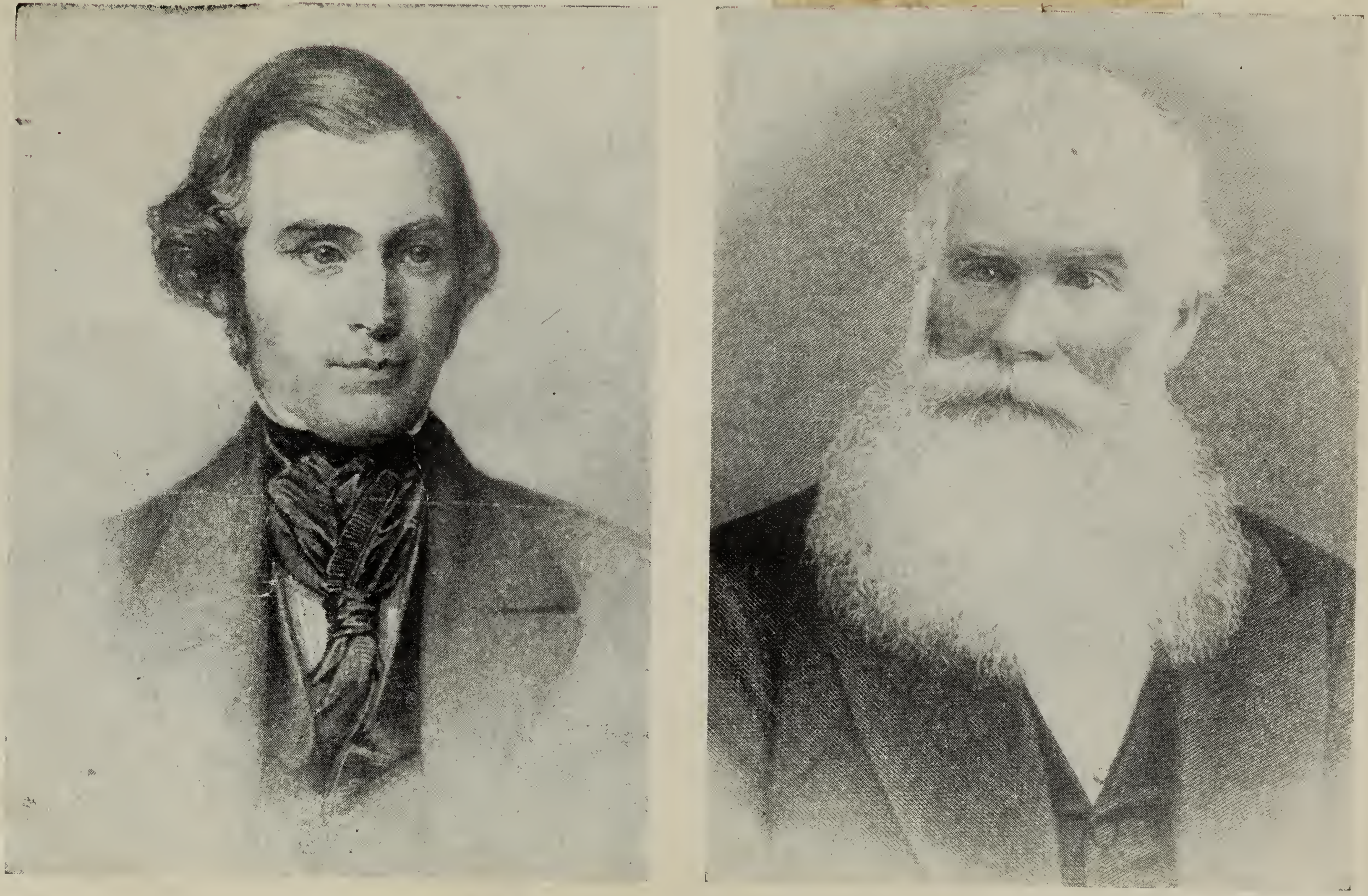

At Nineteen.

After a well-spent life—70 years.

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INTRODUCTION

The quotations which immediately follow give the sentiment that is universally expressed by all who appreciate and value the life and works of the man whose Discourses and Writings are partially given in this book—Orson Pratt. He was a man among men. It would be superfluous to add more than what follows in praise of his rich life, his wonderful work, humbly and faithfully performed.

At the funeral services of Apostle Orson Pratt, President Wilford Woodruff said: "It would be impossible to give the history of that great man, or to depict the glory that awaits him. It would take the trumpet of the sixth angel to do that. Brother Pratt had lived longer in this Church, traveled more miles, and preached more sermons than any man in it. He had baptized thousands, and fulfilled the revelation given to him through the Prophet Joseph Smith, November 4, 1830. His garments were clean from the blood of this generation. He had studied and written more upon the Gospel and upon science than any man in the Church."

Apostle John A. Widtsoe wrote of him:

"Orson Pratt was a great man—great in ideals and achievement, in love of truth and service to his fellow men. The memory of his life and labors will ever inspire men to earnest effort and noble deeds. His life was crowded with varied privileges and duties. He filled seven missions in Europe and mission after mission in the United States; he opened the Gospel door in Austria, and first preached the Gospel in Scotland; he took part in the famous march of Zion's Camp, and was the first member of the pioneer company to enter the valley of the Great Salt Lake; he was seven times speaker of the legislative assembly of the Territory of Utah; he was a member of the first high council of the Church, and later of the first council of Apostles; he wrote notable books in the field of philosophy and mathematics, and his treatises in defense of the restored Gospel have never been excelled in scholarly research or logical presentation; he divided the Book of Mormon and the Book of Doctrine and Covenants into chapters and verses; he invented a phonetic alphabet; he was an editor, lecturer, debater and orator—in him many gifts combined to make a mighty man. Above all, he was a humble, faithful disciple of the Lord Jesus Christ, and in his devotion to the restored Gospel and sacrifice for it he attained his full greatness. He brought thousands of honest souls into the Church."

Following is an epitome of his life's labors:

Born, Hartford, New York, September 19, 1811.

Died, Salt Lake City, Utah, October 3, 1881.

Baptized into the Church of Jesus Christ of Latter-day Saints, September 19, 1830.

Ordained an Elder, December 1, 1830.

Ordained a High Priest, February 2, 1832.

Member of the High Council, July 7, 1834.

Ordained an Apostle, April 26, 1835.

Appointed Church Historian in 1874.

Filled at least eleven missions of longer or shorter duration to the Eastern United States, in the years 1830, 1831, 1832, 1833, 1834, 1835, 1836, 1837, 1838, 1839, 1843, 1844, 1852, 1860, 1861, and 1869.

Served as a missionary in Europe as follows:

Great Britain	1840-41
Great Britain (President)	1848-50
Great Britain (President)	1853-54
Great Britain (President)	1856-57
Austria and Great Britain	1865-67
Europe (special work)	1876
Europe (special work)	1878-79

Traveled 200 miles to see Joseph Smith, October, 1830.

Attended School of the Prophets, 1833.

With Zion's Camp as captain, 1834.

Crosses the plains with the pioneers, taking scientific observations on the way and after arrival, 1847.

Published Book of Mormon in Deseret Alphabet, 1869.

Arranged the text of the Book of Mormon and the Book of Doctrine and Covenants in chapters and verses, with footnotes and references, 1878-79.

Elected member of the first session of Utah territorial legislature, and six times later.

Speaker of the Utah territorial legislature seven times.

* * *

At the General Conference of the Church of Jesus Christ of Latter-day Saints, held on October 8, 1911 (Sunday), 10 A. M., President Joseph F. Smith announced that part of the morning service "will be devoted to an address by Elder Orson F. Whitney, in honor of the memory of a great man of God, the late Apostle Orson Pratt. By request of President Smith, the family and relatives of Apostle Pratt arose in the congregation, and it was observed that they numbered about four hundred persons."

It is thought that nothing would be more fitting as an *Introduction* to this compilation of the discourses and writings of this great man, than to present in full Elder Orson F. Whitney's memorial address, which herewith follows:

"One hundred years ago, in a humble village of the Empire State, a man was born of whom it was said, as he lay in his casket at Salt Lake City on the 6th of October, 1881, that he had traveled more miles, preached more sermons, studied and written more upon the Gospel and upon science, than any other man in the Church. That man was Orson Pratt, and the speaker who eulogized him was Wilford Woodruff, his fellow Apostle and Pioneer.

There were many who knew Orson Pratt better than I, but none admired or esteemed him more. And yet my knowledge of him was not based upon intimate association; I scarcely knew him in a social way, and never had the opportunity to converse with him. My acquaintance with the man was wholly of a public character, and the information I possess concerning his career is shared by tens of thousands.

He was of English and Puritan descent, his father's ancestor, Lieutenant William Pratt, being among the first settlers of Hartford, Connecticut. Lieutenant Pratt's father was Reverend William Pratt, of Stevenidge, Hertfordshire, England. Orson Pratt was born at Hartford, Washington County, New York, September 19, 1811. His parents were Jared Pratt and his wife, Charity Dickinson. Orson was next to the youngest of six children. His elder brother Parley was destined like himself to become a noted preacher and writer, and one of the earliest settlers of the Rocky mountain region. Jared Pratt was a weaver and a tiller of the soil. He had no faith in creeds or churches, but taught his children to be moral, and to believe in the Bible.

Orson received his first schooling at New Lebanon, Columbia County, in his native state. To that place the family moved when he was three or four years old. He was sent to school several months in each year until the spring of 1822, when he hired out as a farm boy. Whether in school or out, his studious mind was always at work, and at intervals he picked up a knowledge of arithmetic, bookkeeping, geography, grammar and surveying.

Though a frequent reader of the Scriptures, he was not deeply concerned about religion until the autumn of 1829, when he began to pray fervently for spiritual light and guidance. About a year later two Elders of the Church of Jesus Christ of Latter-day Saints came into his neighborhood and held meetings. One of these Elders was his brother, Parley P. Pratt, by whom Orson was baptized on the nineteenth anniversary of his birth. October of that year found him at Fayette, Seneca County, the birthplace of the Church, which was then only six months old. While there he met the Prophet Joseph Smith, and was confirmed by him a member and ordained an Elder on the first day of November, 1830. His first mission, taken soon after, was to Colesville, in Broome County.

Early in 1831 he followed the fortunes of the Saints to Ohio, and at Kirtland, where he presided over the Elders, was ordained a High Priest by Sidney Rigdon. From that time forth he was busy traveling, preaching, and building up branches of the Church. Among his converts in the Eastern States were his brother Anson, at Hurlgate, Long Island; Amasa M. Lyman, at Bath, New Hampshire; and the Farr, Snow, and Gates families in Vermont. At Kirtland he taught an evening grammar school, and was himself a student under Professor Seixas, a New York savant, who certified to his proficiency in Hebrew, after a course of instruction extending through eight weeks.

Orson Pratt helped to organize Zion's Camp, and during the journey to Missouri, whither the expedition went to reinstate the Jackson County Saints upon the lands from which they had been driven by mob violence, he had charge of several wagons. When cholera broke out in camp, he was one of those attacked by it, but his great faith and iron will saved him, while others perished. In Missouri he was a member of the High Council.

At Columbus, Ohio, in April, 1835, he learned that he had been chosen one of the Twelve Apostles, and was expected to be at Kirtland on the twenty-sixth of that month, for ordination. A journey of two days by stagecoach enabled him to arrive there on the day appointed, and he was ordained an apostle under the hands of David Whitmer and Oliver Cowdery, two of the Three Witnesses to the Book of Mormon.

When the Church moved from Ohio, Orson Pratt was presiding over a large branch in New York City. Summoned to Far West, Missouri, which had become the headquarters of the Latter-day Saints, he was on his way there with his family, and had reached St. Louis, where he was ice-bound, the rivers being frozen, when he learned of the expulsion of his people from that state. He rejoined them at Quincy, Illinois, in the spring of 1839.

1838

During the previous summer, while the Saints were still in Missouri, the Prophet, voicing the word of the Lord, had directed the apostles to take a mission to Europe, and the appointment designated the very date upon which they should leave Far West, starting from the Temple lot in that city. This was before the mob troubles arose, and before there was any prospect of an armed collision between Missourians and Mormons. But now all was changed! The Saints had been driven out; and it was almost as much as a Mormon's life was worth to be seen in Missouri. The day set for the departure of the apostles was approaching, but they were far away, and the mob leaders were boasting that "Joe Smith's prophecy" concerning the event would fail. Joseph himself was a prisoner in the hands of the Missourians, as was his brother, Hyrum Smith; also Parley P. Pratt, and other leaders; but Brigham Young, Heber C. Kimball, Orson Pratt, John Taylor, and others of the Twelve were at liberty, and they determined to fulfil the Prophet's prediction. Accordingly, before daybreak on the day appointed, April 26, 1839, they rode into Far West, held a meeting on the Temple lot, ordained Wilford Woodruff and George A. Smith to the apostleship, and started upon their foreign mission; the enemy meanwhile wrapt in slumber, oblivious to what was taking place.

Delayed by the founding of Nauvoo, Illinois, and by an epidemic of fever and ague that swept over that newly settled region, the apostles did not cross the Atlantic until about a year later. Landing at Liverpool, penniless, and among strangers, they remained in Great Britain a little over twelve months, during which period they baptized seven or eight thousand persons, and raised up branches of the Church in almost every noted city and town throughout the United Kingdom. They also established a periodical, "The Millennial Star," with Parley P. Pratt as editor; published five thousand copies of the Book of Mormon, fifty thousand tracts, and three thousand hymn books; besides emigrating a thousand people to Nauvoo, and founding a permanent emigration agency. The British Mission had previously been opened by Heber C. Kimball and Orson Hyde, with their associates; now its foundations were laid broad and deep.

In the assignment of mission fields Scotland fell to Orson Pratt. It has been said that a Scotchman should always be in the right, for he is hard to turn. The apostle proved the truth of this saying during his experience in and around Edinburgh, where he fasted, prayed, and preached for nine months, succeeding, after much difficulty, in raising up a branch of more than two hundred members. His patient zeal never flagged. His daily climbs up the slopes of Arthur's Seat, a mountain overlooking the town and from the summit of which he besought the God of Israel to give him the hearts of that people, is one of the picturesque episodes of "Mormon" missionary life. While upon this mission he published his pamphlet, "Remarkable Visions," the perusal of which drew many into the Church. He returned to America early in 1841.

During the next few years he resided at Nauvoo, where he had charge of a mathematical school, and was a member of the city council. He also filled missions in the East, and at the City of Washington presented a memorial, prepared by himself and others, signed by the members of the Nauvoo city council, praying for redress of the wrongs suffered by the Saints while in Missouri. During his leisure moments he calculated eclipses and prepared an almanac for publication in 1845. It was entitled "The Prophetic Almanac," and was calculated from the latitude and meridian of Nauvoo and other American towns. "From 1836 to 1844," says the Apostle, "I occupied much of my leisure time in study, and made myself thoroughly acquainted with algebra, geometry, trigonometry, conic sections, differential and integral calculus, astronomy, and most of the physical sciences. These studies I pursued without the assistance of a teacher." He was in the East when the Prophet and the Patriarch were slain, and returned to Nauvoo soon after the martyrdom.

The exodus of the Latter-day Saints from Illinois began in February, 1846. The Mississippi river was frozen over, and some of the companies crossed on the ice. Orson Pratt, who had recently returned from another eastern mission, was one of the leaders of this migratory movement, which was destined to redeem an arid waste, and found an empire in the heart of the Great American Desert. During their slow progress over the snow-covered or rain-soaked prairies to the bluffs of the Missouri River, the pilgrims halted many times, and were even under the necessity of forming temporary settlements, Garden Grove and Mount Pisgah, at which places the leaders, in council, decided to send a company of pioneers to the Rocky Mountains, in advance of the main body of the people. Preparations for this expedition were under way when, at the Bluffs, in July, 1846, the enlistment of the Mormon Battalion, five hundred volunteers, as part of the United States military force then invading Mexico and her provinces, postponed the departure of the pioneers until the next season.

Orson Pratt was one of the one hundred and forty-three men led by President Brigham Young from the Missouri River westward during the spring and summer of 1847. They started from the "Mormon" town of Winter Quarters (now Florence, Nebraska), about the middle of April, arriving in Salt Lake Valley on Saturday, the 24th of July. Brother Pratt entered the valley three days in advance of the general arrival.

It happened thus. President Young, after leaving Fort Bridger, had been attacked by mountain fever, and under his direction Orson Pratt, with a number of men and wagons, led the way down Echo Canyon, up East Canyon, through and over the Wasatch Mountains toward the shores of the Great Salt Lake. From the summit of Big Mountain, on the nineteenth of July, Orson Pratt and John Brown, riding ahead of their companions, caught the first glimpse of the valley; and on the twenty-first, Orson Pratt and Erastus Snow, the latter a messenger from President Young, emerged from Emigration Canyon, a little south of where Fort Douglas now stands. They had a single saddle horse, and were riding by turns. The day being warm, Brother Snow took off his coat and hung it loosely over the saddle bow. Missing it, he rode back toward the mountains to look for it, leaving his companion to walk on alone to the banks of City Creek. This stream then divided into two branches, one flowing south, the other west. Thus it was that Orson Pratt was the first of the pioneers to tread the site of Salt Lake City.

Any other member of that historic band might have done as much had chance or destiny so decided; but how many of them could have laid out the town that was founded here that memorable summer? This honor also fell to Orson Pratt, who, assisted by Henry G. Sherwood, ran the original survey of Salt Lake City, on Monday, the second of August. He ascertained the altitude of the valley, and determined its latitude and longitude. We are also indebted to Orson Pratt and a few men like him for what we know of the experiences of the pioneers during and after their journey to the West.

From the summer of 1848 to the spring of 1851, this Apostle presided over the European Mission, with headquarters at Liverpool. The British Isles contained at that time, according to his published statement, about 40,000 Latter-day Saints. President Pratt's reputation as speaker and writer had preceded him, and the sun of his fame now rose nigh to the zenith. As president, preacher, editor, and author, he labored almost incessantly. Every noted town in the three kingdoms heard the sound of his voice, deep, sonorous, powerful, proclaiming with fervid and fearless eloquence the principles he had been sent to promulgate—the principles of the everlasting Gospel. While editing the Millennial Star, he wrote, published and distributed many pamphlets on doctrinal, historical, and philosophical themes, and with means obtained from the sale of his works, supplied the urgent needs of a portion of his family who were still on the Iowa frontier. He was visiting them in the spring of 1850, when he received word from President Young that he was honorably released from his mission and at liberty to return to Utah.

In the Legislative Assembly of the Territory, almost from the beginning, Orson Pratt was a member of the council, and he sat in every subsequent legislature when at home. During several sessions he was speaker of the house of representatives.

As one of the corps of instructors of the University of Deseret, now University of Utah, he delivered, in the winter and spring of 1851-1852, a series of twelve public lectures on astronomy, which awakened general interest. He had now achieved fame in the field of higher mathematics, having discovered, in November, 1850, a law governing planetary rotation, and subsequently making other scientific discoveries. Professor Proctor, the astronomer, while lecturing at Salt Lake City early in the eighties, referred almost reverently to Professor Pratt, expressing the opinion that there were but four real mathematicians in the world, and that Orson Pratt was one of them. He was such an ardent lover of knowledge, and so anxious to disseminate it, that he offered to teach the youth of the community free, if they would give their time to study.

In August, 1852, he took up a temporary residence in

Washington, D. C., where he published "The Seer," a periodical devoted to the dissemination of "Mormon" doctrines. In its columns appeared the revelation on plural marriage and Joseph Smith's prophecy on war. At the same time he presided over the Latter-day Saints in all the States of the Union and in the adjoining British provinces. Then followed another presiding mission in Great Britain, from which he returned by way of California, while Johnston's army, sent to Utah to put down an imaginary rebellion, was in winter quarters east of the Wasatch Mountains.

The spring of 1864 found the Apostle at Vienna, endeavoring to obtain a foothold for missionary work in the Austrian capital. But the laws of that country were too stringent for such an undertaking, and he, with his companion, Elder William W. Riter, returned to England. There President Pratt published, in May, 1866, an edition of his mathematical work, "Pratt's Cubic and Bi-Quadratic Equations." Three years later, in New York City, he transcribed and published the Book of Mormon in the phonetic characters of "The Deseret Alphabet."

August, 1870, was made memorable by a great public discussion in the Salt Lake tabernacle, where Orson Pratt, the "Mormon" apostle, debated with Dr. John P. Newman, Methodist pastor and chaplain of the United States Senate, the question, "Does the Bible Sanction Polygamy?" The debate lasted three days, and was listened to by ten thousand people. The umpires, chosen by both parties, rendered no decision—that being one of the preliminary conditions—but it was the general verdict of "Mormons" and Gentiles that while Newman was the more eloquent, ornately so, at least, Pratt was the better informed, and the more logical. Both men were thorough scriptorians, but the apostle surprised even his learned opponent by his profound knowledge of the original Hebrew, and his clear-cut mathematical demonstrations. The Boston "Banner of Light," commenting on the result, said: "Someone carrying more guns than Dr. Newman will have to be sent out missionarying among the 'Mormons.' "

In 1874 Orson Pratt became the Church Historian, an office held by him during the remainder of his days. In 1877 he went to England to transcribe and publish an edition of the Book of Mormon in the Pitman phonetic characters, but was recalled almost immediately by the death of President Brigham Young. The ensuing autumn found him revisiting scenes of early "Mormon" history, in company with his fellow apostle, Joseph F. Smith.

December of that year brought another mission, the last one undertaken by this valiant veteran in the cause of Christ. It was his fifteenth voyage over the ocean; this time to stereotype and publish at Liverpool the Book of Mormon and the Doctrine and Covenants, as arranged by him in paragraphs, with footnotes and references. He also published while there his astronomical work, "Key to the Universe." In London he made a discovery regarding the Great Pyramid of Egypt, a discovery conclusively demonstrating to his mind that the date of the organization of the Church of Jesus Christ of Latter-day Saints is symbolized in the chronological floor line of the Grand Gallery, in that ancient monument.

The Apostle was now advanced in years, almost upon the summit of his threescore and ten. His appearance was truly patriarchal, hair and beard being white as snow. Powerful in build, though of but medium stature, he was still mentally and physically strong. During the whole period of his final mission, ending in September, 1879, he worked, for weeks at a stretch, not less than eighteen hours out of the twenty-four. The enfeebled state of his health after his return showed that the heavy labor had told severely upon him.

Two years later, on the third day of October, he died at his home in Salt Lake City. Just before breathing his last, he dictated to President Joseph F. Smith, who took down the words as the dying man uttered them, this epitaph, to be placed upon his tombstone: "My body sleeps for a moment, but my testimony lives and shall endure forever."

"The St. Paul of Mormondom"—as Tullidge styles him—was a preacher eloquent and powerful, a theologian learned and profound, a linguist to whom dead languages were an open book, a writer lucid and logical, a scientist of eminent attainments. Essentially a sage, having the philosophical temperament as well as the philosophical cast of mind, he might easily have been classed with the Wise Men of Greece, or even with the Hebrew prophets.

The philosophical side of his nature may be illustrated by an anecdote. One of the evidences of the humble circumstances in which he lived was a weather-beaten though respectable straw hat which he wore both summer and winter. One day his daughter, Mrs. Joseph Kimball, asked him: "Father, why do you wear a straw hat in winter?" "To keep my head warm," he answered. "But," she persisted, "is a straw hat warm in winter?" "Warmer than no hat at all, my daughter," was the reply—worthy of a Diogenes.

Another incident tells something of his power of concentration, and his ability to control his feelings—all the more remarkable, when it is known that Orson Pratt was as high-spirited as he was fearless and determined. He was preaching at Liverpool, in the open air, when a noisy fellow, pushing his way through the crowd and planting himself squarely in front, began to denounce him. The speaker, without deigning to notice the interruption, raised his stentorian voice, and going right on with his discourse, poured forth a volume of sound that completely drowned the voice of his would-be disturber. The fellow then shouted his objections, but the Apostle, still further increasing his own lung power, again rendered the tones of the hoodlum inaudible. This was kept up until the latter ceased from sheer exhaustion, and retired amid the laughter of the bystanders. The orator then lowered his voice to normal pitch, and continued his subject to the end.

Orson Pratt stood at the head of a patriarchal household, the husband of several wives, the father of forty-five children, thirty-two of whom, evenly divided as to sons and daughters, survived him. Many of these are present today. His direct descendants—children, grandchildren and great-grandchildren—now number nearly four hundred.

It was a foregone conclusion that with a family so large, and a life so devoted to the public interest, he could hardly have died wealthy, even had he so desired. But it is exceedingly doubtful that he ever cherished such a desire. Had he been asked the question, once put to Agassiz, "Why do you not use your ability to acquire a fortune?" he would probably have answered, as did the greatest naturalist, "I haven't the time."

He may have lacked the gift. Be it so. Perhaps he had other gifts, just as great, and even greater. The mind must be fed, as well as the body. "Man shall not live by bread alone," and he who ministers to the intellect and the spirit is, and ought to be, as consequential in any community as the capitalist, the business man, the politician, the executive, whose skill is in governing men, or in acquiring and managing property, and ministering to the physical needs of his fellows. It may yet transpire that the true mission of the man of affairs, in one of its functions, at least, is to free such men as Orson Pratt from the excess of business cares and burdens, and give them time to devote to other pursuits, just as important and quite as useful, in the long run, as those which the many most appreciate. Doubtless there were times when this man found it difficult to provide for his family the bread that perishes. One reason was that like his great Master, our Elder Brother, he had to "be about his Father's business," feeding a starving world with the bread of eternal life.

Why should any man assume, be he writer, preacher, or financier, that his ability was given for his own exclusive benefit, and his neighbor's ability, for the benefit of the public? No gift from God was ever intended for self-aggrandizement. All such endowments are altruistic in purpose, and were designed for mutual help and the general good. Nor should aptitude in any direction be rated at its mere market value. Men pay most, as a rule, for things of least consequence. The gifts of the Gospel, which are not to be purchased, which are beyond all price, would be discounted in any market in the world. They who despise any of God's gifts are fit subjects for the divine clemency. They should be forgiven, "for they know not what they do." All kinds of good men are needed in the work of the Lord, and some day, under a better social system than now prevails, they will be found laboring, every man for the interest of his neighbor, "and doing all things with an eye single to the glory of God."

"Without purse or scrip"—that was the insignia of the apostolic mission; and He who gave that mission "had not where to lay his head." Not that He was powerless to provide for Himself and His friends, for He possessed all things; but He made His servants poor, that the world might be proved, and the Lord's true disciples known. He who gives even a cup of cold water to a servant of God athirst, shall in nowise lose his reward.

The American nation—the whole civilized world, or a great part of it, has gone money-mad, grasping after gold, and caring little or nothing as to how they acquire it; marrying for money, stealing for money, killing for money—anything to get money. "Put money in thy purse," seems to be the slogan of the present hour; which might be well enough, as to money honestly obtained, if more people were found willing to open their purses, take the money out again, and use it as the divine Giver intended it to be used. "How much is he worth in dollars and cents?" or "What is his capacity for making and keeping?" is too often the gauge of a man's greatness in these modern times. A false standard, unworthy of a great nation and a great people.

What a predicament the world would be in if our Heavenly Father should act upon that principle? God's greatness is shown not so much by His ability to create and possess, as by His willingness to bestow, to give, to share, to minister to the welfare and happiness of His children, to provide ways and means for their advancement, opening for them the avenues of progress leading to those summits of glory which He Himself has attained. And He expects us to be like Him, to emulate His example, to be perfect even as He is perfect according to our sphere.

Thank heaven there are some men and some women who bow not down to the god of gold; men and women who are not for sale; men and women with whom the Giver, not the gift, is supreme. Such a man was the Prophet Joseph Smith. Such were his associates and his successors. Such men lead us today, and such are all true Latter-day Saints, the world over.

Such a man was Orson Pratt, a true and genuine Apostle. "A rich man," said President John Taylor at his funeral. Yes, for "he who hath eternal life is rich." Eternal riches was his quest. In moderate, even lowly circumstances, so far as this world's wealth was concerned, he was rich in powers of mind and accumulations of knowledge; an intellectual and a spiritual millionaire."

The Compiler of this book has copiously quoted the discourses of Orson Pratt in the seven books which have preceded this volume, for to him, he was an ideal expounder of the Gospel and an exemplary and worthy ambassador of the Lord in this the Dispensation of the Fulness of Times. Hundreds of letters have been received which have told of the vast amount of good these compilations have been the means of accomplishing. One of these letters is herewith reproduced:

"3313 South 11th East,
Salt Lake City, Utah,
Oct. 13, 1939.

Mr. N. B. Lundwall,
City.

Dear Brother: I desire to relate to you the following strange and marvelous thing that happened to me recently, because it concerns you.

In the middle of the afternoon of the above date, I was working in my garden when suddenly I seemed to be in the invisible presence of my father (Nephi Pratt—Compiler), who had been dead for a number of years. The following words began going through my mind, and I found myself listening as intently as if an audible voice was speaking to me. It said, "My son Nelson," and I knew the voice was referring to you. I was puzzled by the words "My son Nelson." I was trying to interpret their meaning, when I again heard the voice say: "It is not your father but your Uncle Orson who speaks (Orson Pratt). There then came surging through my mind the following: "I have been permitted to adopt Nelson B. Lundwall as my son and he shall be and remain my son until he has been fully rewarded for the great work he has done in seeking out and publishing many of my important works, which otherwise may have perished from the earth."

I feel it is my duty to convey this message to you, together with my personal gratitude for the splendid work you have accomplished in giving to the world my Great Uncle's lectures on astronomy: "The Wonders of the Universe," as well as many important sermons that have long been out of print. I sincerely feel you will not only be appreciated here for your splendid effort, but it has been noted also in the eternal world.

Your brother,

Wm. P. Pratt."

It is hoped that many thousands may read this compilation: Masterful Discourses and Writings of Orson Pratt. It represents but a small fraction of his writings and discourses. It is hoped that some day not in the distant future the descendants of this great man may have his wonderful life's works properly recorded in a manner that will be worthy of their majesty, and greatness.

N. B. Lundwall, Compiler.

ONE

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1. *A QUALIFIED MINISTRY*

Who are the called of God? Who are divinely commissioned to preach the Gospel? Who are divinely authorized to minister in holy ordinances? It is not the worldly wise; for the wisdom of this world is foolishness in the sight of God. It is not the self-sufficient theologian, whose only qualification consists in having become extensively taught in the "letter of the word," but knows nothing of its power. It is not the proud, self-conceited doctor of divinity, nor an uninspired Lord Bishop, Cardinal, nor Pope. And, finally, it is not any unbeliever in new revelation, nor any who disbelieve in the necessity of the miraculous gifts of the Holy Ghost. But it is the meek, humble, contrite man, who believes in a God of revelation, a God of miracles, a God who is the same today as yesterday, whose unchangeableness is eternal. Such a man was Joseph Smith; such are those who are sent forth to prune the vineyard for the last time. They are not puffed up with the wisdom and learning of men, despising the faith once delivered to the Saints; they are not influenced by the popular creeds and doctrines of men; they seek not the honors of this world, but seek to understand and do the will of Him who has called and sent them.

The great majority of the Lord's messengers are sent on foreign missions before they have ever stood before a congregation. Their maiden speech, or first attempt to address the public, is generally among strangers in a foreign land. Nothing but the utmost assurance that God has commissioned them would give them confidence to forsake kindred, friends, associates, parents, and what is still dearer, wives and children, and venture "without purse or scrip," without any worldly recompense or salary, to warn the nations, under the heavy pressure of scorn, derision, and persecution of nearly all mankind. And yet these men do all this. Their warning voice is heard, not in the popular eloquence of man's wisdom, but in the still small voice of humble inspiration. They are not welcomed by the rich and proud, and received into the mansions of the great and popular; but, here and there, they find a humble, honest soul whose heart is open to receive them, and their testimony, and to whom they minister in the holy ordinances of the Gospel, and to whom the word is confirmed by a reception of the Holy Ghost.

We do not, by any means, condemn the learning and wisdom of men; for these are good, in their place; and, if properly used, will render a servant of God still more efficient in doing good. It is not learning which we condemn, but it is the pride and self-sufficiency to which most of the learned yield. They trust to their learning, instead of the inspiration of the Holy Ghost; they teach human precepts, instead of the counsels of heaven; they seek unto the poor, weak, puny judgment of man, instead of inquiring of God; hence, their wisdom is foolishness, and of no account towards building up the kingdom of God. But if they would combine their learning with the inspiration of the Spirit, and receive the word of the Lord, as holy men did in times of old, then their learning might be of great benefit to their fellow men. They would be able, through a good understanding of their mother tongue, to convey the truth more simply, more eloquently, more fully, more impressively to their hearers. A man of God might have the heavens opened to him, and might gaze upon the glories of the celestial worlds, and might understand things great and marvelous, and yet, through the imperfections of his language, be feebly qualified to impart this great information intelligibly to others; whereas, if he had instructed himself in the use of language; it would prove a powerful medium of communication, to those whose minds are lighted up by the Spirit of Truth.

Moses was taught in all the wisdom and learning of Egypt, which, when united with the miraculous power of God, qualified him more fully, for the high duties and responsibilities of a great leader of Israel. Paul was learned; and when he was filled with the revelations of the Spirit, his learning was of great utility in mightily convincing the Gentiles. Apollos was "an eloquent man and mighty in the Scriptures," proving himself peculiarly beneficial in the ministry. But in no case, do we find learning usurping the place of inspiration; it was merely an assistant qualification of secondary importance.

Every missionary whom the Lord has called should seek for qualification that will enable him to be useful. Though he is required to take no thought beforehand what he shall say, yet he should be very diligent in treasuring up in his heart the word of God, and in making himself thoroughly acquainted with doctrine, with theory, with principle. When the treasury of the heart is full of good things, the Spirit of the Lord will select therefrom, in the very moment, what is needful for the edification of a congregation; but when the treasury is empty, there is nothing worthy of selection, the mind being barren and unfruitful in the knowledge of God. The mind should be trained to study, to reflection, to system. At first mental discipline may prove irksome; but after a little exertion and practice, the mind becomes habituated to this new kind of labor, which if continued, will eventually yield fruits satisfactory to itself, and useful in the salvation of others.

Millennial Star, 28:521-2

I do not feel, this morning, to make apologies, particularly, but present myself before you because I am requested so to do, feeling that I am fulfilling the duties of my office and calling to comply with the requests of those set to preside. There is one subject which I will briefly touch upon as a kind of preface to my remarks, and that is in relation to one's preparing himself, as a servant of God, to preach the principles of eternal truth. We should not study beforehand the precise subject upon which we will preach, or the precise language that we shall use in treating upon any subject; but this does not preclude the idea of a man's informing himself upon all subjects. This, I have often thought, is not understood as it ought to be by the officers of this Church.

There are many, perhaps, who feel a disposition to neglect all improvement of mind, thinking that if they are placed in a position where they are called upon to preach, God will give them, not only the subject, but the language also, and everything pertaining to the duties of their callings as public speakers.

Although we are taught that we are to take no thought beforehand what we shall say, yet we are nowhere taught in the revelations of God to let our minds run down, our understandings and our judgment to be spent in idleness, without treasuring up the things of the kingdom of God, and storing up useful knowledge. Indeed, we are commanded in the revelations of the Most High directly to the contrary from the idea which has prevailed among some.

We are commanded over and over again to treasure up wisdom in our hearts, continually, to treasure up the words of eternal life continually, and make ourselves acquainted not only with ancient revelation, but with modern; to make ourselves acquainted not only with things pertaining to time, but with things pertaining to eternity; to make ourselves acquainted not only in regard to things of earth, but also in regard to things that are in heaven; to inform ourselves upon theories, principles, laws, doctrines, upon things that are at home, and upon things that are abroad. And the same Almighty Being who has commanded us to do these things has commanded us to take no thought beforehand what we should say; for every well-instructed scribe, we read in the New Testament, bringeth out of his heart things both new and old. It is not the ill-instructed scribe, it is not the person who does not study, it is not the person who suffers his time to run to idleness, but it is that man that instructs himself in all things within his reach, so far as his circumstances and abilities will allow. Such a one will bring forth before his hearers things that will edify in relation to old times, and also in relation to the present and future, things both new and old. Moreover, we read that the Holy Ghost shall give you in the very hour what ye shall say.

What need, then, inquires one, is there for a person to inform his mind, if the Holy Ghost will give him, in the very hour, what he shall say? It is not every man that has sufficient faith to obtain that amount of the Holy Spirit that will bring the subjects, the ideas, the language, and the system of the subject all before his mind at once. There are but a very few persons which ever lived upon this earth that have had sufficient faith to obtain all this fulness of these gifts; and it is

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one great reason why the Lord has commanded his servants to instruct themselves, because of the weakness of their faith. Then, if they have fulfilled this commandment, they will have more confidence in God; but if they have neglected this commandment, what confidence have they that the Holy Ghost will be given to them?

Will the Lord bestow his Holy Spirit upon an unwise and unfaithful servant, upon one who disobeys his commandments, who sits himself down in idleness, and will not attempt to inform his mind upon all subjects within his reach? If any person supposes this, he is greatly mistaken; but if he tries to fulfil the commandments of God, making himself extensively acquainted with the attributes of that Being whom he worships, if he tries to become acquainted with all useful subjects, he will then have faith. He can then go before the Lord and ask him for his Spirit to indite, in the very hour, that particular subject which he has previously informed himself upon, and to bring it forth before the people in a proper light and in a proper manner. But without this his efforts will be in vain.

It is most likely that an individual who has disobeyed this commandment, instead of preaching by the Holy Ghost, will preach by his own wisdom; and he will tell you about ten thousand things which the Holy Ghost never puts in his heart; he will preach about so many things that it will be impossible for the enlightened among his congregation to see anything in his ideas that will be calculated to edify or instruct.

I have made these preparatory remarks particularly for the benefit of my brethren of the ministry; for I know the difficulties they encounter when they go abroad. I have been abroad with several companies of missionaries from this place, and I have seen them lament and mourn, and have heard them tell their feelings, one to another, saying, "O that I had occupied my time that I have spent as it were in folly, in treasuring up the principles of eternal life, that I had studied the scriptures, that I had made myself acquainted more extensively with the doctrines of the Church, that I had made myself acquainted with those principles revealed from heaven for our guidance I should then have been prepared to stand before the inhabitants of the earth and edify them with regard to our principles." I have heard these lamentations for months after they were in their fields of labor; and I have really been astonished at the idleness of those who are growing up, who expect to be servants of God and to occupy a conspicuous place in the kingdom of God. I know many of us can plead some sort of an excuse. The hard labors we have to endure in irrigating the soil, in penetrating the mountain canyons for wood and timber, all these things have a tendency to fatigue the body and the mind, so that we have not the same opportunity for information that we would have, if we were more at leisure. After all, cannot every man look back upon many hours that have been spent in foolishness, perhaps in going to dancing school, or in going to parties wherein there is no particular profit? Not only hours, but days are spent that might have been used for better purposes; consequently, you have not a sufficient excuse to justify you in spending your time in idleness.

JD 7:74-75

2. *PREACHING THE GOSPEL WITHOUT PURSE OR SCRIP*

(Remarks delivered at a special conference held in the Tabernacle, Salt Lake City, August 28, 1852.)

I will make a few observations by permission. When I see so many of my brethren feeling a desire to go to the nations —to different parts of the earth, it truly is a cause of great rejoicing to my heart. When I read, occasionally, letters and communications that are published in the Millennial Star, in regard to the spread of the work among the different nations, it is a joy to me which is indescribable. And when I see the brethren going forth to the different nations, I almost feel as though I wanted to go to all these different places at the same time myself—to go with my brethren and be instrumental with you in trying to build up this kingdom among the nations.

There is certainly no work in which the servants of God can be engaged that is so pleasing and joyful to the mind as to be engaged in the work of the holy ministry—in trying to persuade the honest in heart among the nations to receive the truth.

This generation has been calling a long time for miracles; but one of the greatest miracles in the last days, in my estimation, is the fact that scores and hundreds of the missionaries of the Latter-day Saints are traversing the globe, going from nation to nation, upon the principle that the ancient Apostles traveled; namely, without purse or scrip. Is not that a miracle? Has any such thing happened before for many generations as people traveling over the whole earth, starting from their homes without purse or scrip? If you should go upon your own business, and the Lord had not a hand in the matter, it would be nine chances out of ten if you did not perish before you returned; and, perhaps, nine chances out of ten if you ever obtained means to accomplish your journey and pay your passage from place to place. But where is there an example of any faithful man in this Church, since the year 1830, that has gone forth trusting in the Lord God of Israel, with mighty prayer, but what has been sustained, upheld, and preserved to return again in honor, unless he has fallen, perhaps, by sickness, or has died a martyr in testimony of the truth.

We find then, that the Lord has actually performed miracles in scores and hundreds of instances, in sustaining his servants among foreign nations—in foreign lands, where it would be almost impossible for people that were on their own business to have accomplished anything, or to have traveled among them. What has the Lord said upon this subject? He commands us, in a revelation given September 22, 1832, as follows: "Therefore let no man among you—for this commandment is unto all the faithful who are called of God in the Church unto the ministry —from this hour, take purse or scrip, that goeth forth to proclaim this Gospel of the kingdom." This was a command given twenty years ago this next September. Says one, That looks rather hard. It does not look hard at all; for that same God that gave the commandment is able to bear you up; he is able to sustain you. Perhaps this might have had reference, more particularly, to those who are actually in their fields of labor. This may be the case; for traveling to your field of labor is one thing, and laboring in it is another. There may actually be instances where an Elder is obliged, circumstances being such, to take some means to assist him until he shall arrive at his field of labor, but when he gets there, then depend upon the Lord God of Israel and the people to feed and sustain him. I am not going to say but what it will apply in traveling to the field of his labor. At any rate, I would not be afraid to trust the God of Israel to assist me in going to my field of labor, as well as to assist me after having arrived there.

What would be the best thing then, for these Elders who are going forth? As a general thing, I would say to them, if you have any cash, leave it with your wives and children, to comfort their hearts, to support them in your absence, and be a blessing to them. And if you can get mules and horses to carry you from here to the States, when you get on the frontiers, sell them, and they will bring you in a little cash to carry through the mobocratic divisions of the country. The Lord will always provide some way to get along; and the faithful servant of God has nothing to fear only his own weakness and his own imperfections and follies; these are the things he has to fear the most. If an Elder is unfaithful when he is abroad, he is sometimes apt to get into strait places; but if he is diligent in prayer, in doing the work of the Lord, striving in faith to live humbly before him, setting a proper example before his brethren and the people among whom he labors, he will find that the Lord will bear him off victorious; his power will be upon him; and when he administers in the words of life it will be by the power and wisdom of the Holy Spirit. When he administers in the ordinances of the Church, the blessings of Jehovah will follow; when he says to the sick: Be thou healed in the name of Jesus Christ, behold, it is done; when he commands, the lame will leap like a hare. The power of the Lord God of Israel will be made manifest through his faithful servants, and they have nothing to fear.

Brethren, I will prophesy that the power of the Lord God of Israel will be with you to a far greater extent than it has been poured out in days that are passed; and the way will be open before you, and the Lord will visit the hearts of the people before you arrive among them, and make manifest to them by visions and dreams that you are the servants of God, before they shall see your faces. And you will receive heavenly visions to comfort you, and dreams to give you knowledge of the things of God, if you prove faithful before him. I will prophesy this in the name of the Lord God of Israel; and you will find that his power will be more conspicuously made manifest through your administrations on these missions than has ever taken place since the rise of this Church.

How often have I reflected upon the words of the Savior, which were given expressly to his servants; they were not given to the whole Church, but to his servants who were engaged in the work of the ministry. He said: "Take no thought for the morrow, what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed. Consider the lilies of the field, they toil not, neither do they spin; yet Solomon, or the kings of this world, are not arrayed like one of these. And if God so clothe the grass, which today is, and tomorrow is thrown into the fire, how much more shall he clothe you, if you are not of little faith. Therefore, take no thought for these things." You will find, brethren, if you go forth trusting in the Lord, that whatever you need, it will be ministered to you in the very moment; and you will return again with your hearts filled with joy, and your bodies comfortably clothed, and means in your pockets to assist your families when you return to them, and with souls as seals to your ministry, with whom you shall rejoice in time and in eternity.

I have oftentimes thought of another saying of the Book of Mormon concerning the parable of the vineyard, delivered by one of the ancient Prophets. He said that "the servants of God shall go forth and labor for the last time"; and the prophecy says, "Behold, they were few, and the Lord labored with them." Among all the servants that had labored in previous dispensations, the parable does not condescend to say that the Lord labored with them, although he no doubt did. But here it is expressly said that the laborers were few, and the Lord labored with them. And after the vineyard was pruned, and was no more corrupt, he called up his servants and said: Behold, you see I have done according to my will, and ye shall have joy with me in the fruit of my vineyard. This truly seems to be characteristic of the way and manner this Gospel is going to the nations. It does not go according to the will of man, neither according to his inferior judgment, but according to the will of God. It breaks forth on the right hand and on the left, and the servants of God are sent forth by his will and authority; and if they are faithful, he has ordained them to labor in his vineyard; and the prophecy says: They will be faithful, and they shall keep the commandments of the Lord of the vineyard in all things.

Try to have this prophecy fulfilled upon your heads. Keep the commandments of the Lord of the vineyard in all things, that his blessings may be upon you, that when you set to your hands with the pruning knife, to prune and train up the branches of the trees of the vineyard, and dig around their roots, the power of the everlasting God may rest upon you and the vineyard where you labor. Keep the commandments of the Lord in all things, that you may have joy with him in the fruits of the vineyard when the work is finished. May he bless you as he did Abraham and his servants of old, that you may do the work he has appointed to you in faith, and prayer, and perseverance, that you may bring home your thousands and rejoice in the midst of the mountains.

JD 6:270-272

3. *CONCENTRATION OF THE MIND*

(Remarks delivered in the Tabernacle, Salt Lake City, February 12, 1860)

I have listened with much pleasure to the remarks that have been made by Brother Hyde.

The subjects upon which he has dwelt this morning are of great importance to the Saints of the living God. They are subjects upon which I have often meditated, and it rejoices my heart to hear them so nobly illustrated before this congregation. The subject of the concentration of the mind is one that both old and young are interested in, from the fact that it has not only a bearing on this present life, but upon our future state of existence.

If we should inquire how it is that mankind in this present life are able to accomplish naturally many great and important things, the answer would be, because they have the power of concentrating their minds upon the subjects that are before them. It is, therefore, not only a subject that interests the Saints, but it is one which interests all intelligent people more or less. Nothing very great can be accomplished without a concentration of mind.

If we had time, we might illustrate this subject still further. We might refer you to some of the great and remarkable examples on record, in relation to these men who are designated by the world "learned men." See what they have accomplished. For instance, permit me to refer to Sir Isaac Newton. How was it that he was able to make his important discoveries? Because he had disciplined his mind to that extent that he could concentrate it for a long period of time upon one subject. What discoveries did he make by this means? He discovered that peculiar kind of force that holds together the celestial bodies of the universe. He discovered not only the force, but its intensity. He not only discovered the intensity of the force which holds together the planetary bodies of our solar system, but he discovered its variation, depending upon the distance of those bodies one from another. But these were only the very elements of his discoveries. Having, by the concentration of his mind upon these subjects, learned some of the leading characteristics of this force, he was enabled to trace out its results in many of its intricate bearings upon the variety of motions which the different bodies of our system have, explaining them as the results of the force which he had discovered.

What a remarkable concentration of mind there must have been in order to solve a problem of so intricate a nature! It is true we find in some of our elementary treatises that Newton discovered the law of gravitation by merely observing an apple fall from an apple tree. But I would inquire, was it the first apple that ever fell? No. Was he the first man that ever observed a falling apple? No. Why, then, did not other people discover this universal law; if barely seeing an apple fall was sufficient to open the discovery? Such was not the fact; it was not every man that had disciplined his mind to contemplate the subject of the forces of the universe. It was not every man that had made himself thoroughly acquainted with the dynamical action, or the laws of motion and forces.

Newton had trained his mind upon this subject. He had, while in college, concentrated the energies of his mind for many years upon the subject of mathematical and mechanical problems, inventing a new species of geometry. All these studies were calculated to habituate him to a control of his mind. Naturally speaking, there is no study which is so well calculated to give a concentration of mind as that of geometry or mathematics. If a person follows these studies he becomes accustomed in time to this habit, and obtains power to abstract his mind from surrounding objects, and to make it bear with all its force on the problem he is trying to solve. In geometry, for instance, he learns to distinguish the relations one part of his diagram has to another. He reasons from known relations to those which are unknown, and thus discovers many new truths. By this means he not only discovers important geometrical truths, but also at the same time disciplines his mind. The habitual concentration thus acquired enables him to bring all the energies of his intellect to bear upon any other branch of science, or to reason closely upon all subjects which he may have occasion to investigate.

For instance, when he rises before a congregation, if he is accustomed to public speaking, he can bring all his mind to bear on the subject before him, and concentrate his arguments to prove the point he wishes. His mind is more powerful by this discipline and habit than if he had suffered his thoughts to ramble all his previous life.

I make these observations to show what great things have been accomplished by concentration. Therefore, if a man can accomplish so much without the particular aid of the Holy Spirit, that is, in a natural point of view, how much more can he grasp within his comprehension, and how much greater will be the work that he can accomplish in a spiritual point of view? That is, when the Spirit of the living God rests upon him. If a person trains his mind to walk in the spirit, and brings his whole mind to bear upon its operations, and upon the principles of faith which are calculated to put him in possession of the power of God, how much greater will be his facilities for obtaining knowledge than those which any natural man possesses.

All those various problems solved by Newton and the great and magnificent discoveries made by him could be learned by a spiritually-minded man in one hundredth part of the time. In what manner? In the manner which has already been pointed out to you by Elder Hyde, namely, by the concentration of mind. By this, we can penetrate, as it were, through the veil, and receive revelations from the heavens, from those superior beings who comprehend not only the discoveries that are made by men upon the earth, but ten thousand times ten thousand more than have ever entered into the heart of man to conceive of. Those beings to a properly concentrated mind can reveal more knowledge in one day than what can be obtained by the learned in a score of years.

Here, then, the Latter-day Saints have the advantage of the present generation. In the first place, we have the same natural facilities that the learned of the world have; we have the same books they have, and the same privilege of searching out knowledge; and, in addition to all those facilities, if we are living up to our privileges before God, we are entitled to the gift of the Holy Ghost, which is the Spirit of revelation, which, when we properly train our minds according to the law of God, can open to us the hidden mysteries of the works of God—the mysteries of astronomy, chemistry, geology, and ten thousand mysteries which never could be unfolded by the natural reasoning of man.

Let us combine these two together; let us learn to train our minds religiously and scientifically, and in the proper channel. "But," inquires one, "ought we not sometimes to let our minds rest?" Yes. God has ordained day and night. The night he intended for a season of rest. If we observe the rest God has granted to us, and cast from our minds everything which would trouble them, and sleep sweetly during the shades of night, our minds will be abundantly refreshed, and we shall be enabled in the morning to begin and discipline them anew with fresh vigor. We can train the mind for several hours during the day, bringing it to bear upon whatever subject is necessary. The Lord had in view, in introducing day and night, not only the rest of our bodies, but also that of our minds.

But many suppose that we have so many temporalities to influence us, and so many causes, perplexities, and anxieties of this world to contend against, that we do not have power to concentrate our minds as we could wish. I am aware of this. But different men have different callings. Some are called to one purpose, and some to another. It is not to be expected that the man who is called to labor at his farming occupation, his mechanical business, or his manufacturing establishment, can discipline his mind in relation to some scientific pursuits to the same degree as another who has more lesure, or whose calling differs. But there is in this thing, generally speaking, too great a neglect, not only in scientific men, but in those who are pursuing other callings.

There are many hours that run to waste which might be profitably employed in training the mind, when the body is not fatigued, which are spent in idleness or foolishness, and which do not tend to benefit you or your generations after you. There are hours and hours which might be profitably spent in disciplining the mind and treasuring up both spiritual and natural knowledge, that often run to waste without benefiting anyone.

The study of science is the study of something eternal. If we study astronomy, we study the works of God. If we study chemistry, geology, optics, or any other branch of science, every new truth we come to the understanding of is eternal; it is a part of the great system of universal truth. It is truth that exists throughout universal nature; and God is the dispenser of all truth—scientific, religious, and political. Therefore, let all classes of citizens and people endeavor to improve their time more than heretofore—to train their minds to that which is best calculated for their good and the good of the society which surrounds them. I do not know when I have been so much interested as I have been in hearing the remarks from Elder Hyde this morning on this subject. It is a subject that has impressed itself on my mind. Last Sunday, in Tooele city, I delivered a discourse, showing the necessity of the concentration of mind in family prayer and in our secret prayers. But these points have been ably handled by Elder Hyde. In conclusion, I wish to say that it is not only necessary to have a single eye to the glory of God in searching for religious truths, but also in acquiring scientific truths, and in all our researches for truth we should seek the aid of the Spirit of God. Amen.

JD 7:154-157

4. *MISSIONARY EXAMPLES*

Example carries with it an influence much more forcible than precept. He who would persuade others to do right, should do right himself. It is not enough to preach reformation, and look for others to practice it, while our own conduct remains unreformed. It is true, he who practices good precepts, because they are good, and does not suffer himself to be influenced by the unrighteous conduct of the preacher, will be more abundantly rewarded; while the preacher who says, and does not, will be more abundantly condemned. He who knoweth the Master's will and teacheth the same to others, but refuseth to obey it himself, has no excuse, and will, if he repents not, be beaten with many stripes. His good precepts may have, for the moment, a salutary effect upon the Saints; but when they discover that he sets at naught his own teachings, the weak among them are led to follow the same pernicious example. If a missionary teach virtue, he should also practice it. If he teach the Saints to put away all light-mindedness, and excessive laughter, he should do the same. If he exhort them to refrain from the use of strong drinks, he should set them the example of total abstinence. If he testify against all fleshly lusts and unholy desires, let him deny himself of all these. And finally, every good and holy precept which he teaches the Saints to observe, that he also should be careful to observe. He should be without fault and blameless before all men, so that in the great judgment, both his precepts and examples may loudly testify against all transgressors thereof.

Mankind are prone to imitate those in whom they place confidence; the greater the confidence, the more readily they are influenced for good or for evil. If an Elder is circumspect and refined in his communications, both in public and in private —if his conversation is unassuming, modest, and prompted by the earnest desires of a pure heart—if his deportment is chaste, virtuous, and influenced only by the purest motives, the same holy principles, and purity of conduct will be gradually diffused through the Conference or District where he travels or presides. Every good Saint will respect genuine goodness, wherever it is seen, and will try to imitate all good examples.

On the other hand, it matters not how great the abilities or talents of an Elder may be, if he so far forget the holy covenants into which he has entered, as to violate the word of God, and his own teachings, by entering into a vulgar, low species of joking with those of the opposite sex, saying many things which he does not mean, for the sake of appearing shrewd or of ready wit—if he by a word, a look, or an act, weaken the holy restraints of virtue, by which he is guarded—if his conversation, instead of dwelling on wholesome, sound instruction, mostly runs upon some low anecdotes—upon something to excite laughter—upon something that will naturally infuse into the whole company, a spirit of levity, calculated to drive away the heavenly, peaceable spirit of the Gospel, and to excite a looseness of conversation, improper to be indulged in, among brethren and sisters of the household of faith—if such be his deportment, how deleterious is his example! How quickly will such a spirit spread, until nearly the whole lump is leavened! Of such, it may with propriety be said, As is the presiding or traveling elder, so are the members (many of them, if not all).

It would be well for the missionaries often to call to their minds, the nature and sacredness of their holy endowments. Remember, how strict were your covenants to do right? How binding they are upon you! If you desire the promised blessings, fulfil on your part, and the Lord will never fail on his part. God has entrusted you, for the time being, with a sacred watch-care over his people in these lands; you have, in some measure, the forming and fashioning of their society; the influence that you impart will be felt for years to come. Let it then be a savory influence; one that you will regard with pleasure, when you return home; one that will justify you in the judgment day. When God said, "Cease from all your light speeches; from all laughter; from all your lustful desires; from all your pride and light-mindedness, and from all your wicked doings," he meant what he said; and the transgression of all, or any of these sayings, brings condemnation and darkness of mind; and barrenness of understanding is the result. Again, when God said, "Let the solemnities of eternity rest upon your minds," he did not mean that you should inspire all in your company with a spirit of levity, or with a looseness of joking, calculated to tinge the face of the virtuous with shame; remember that these are the first steps to actual transgression; virtue is not generally overcome suddenly, but by degrees; each successive step removes, almost insensibly, the sacred guards which protect us in the way of life. Let everyone be upon his watchtower, and fortify with double strength the weak places in his fallen nature, lest, in an unguarded moment, he be assailed by an enemy stronger than he and be overcome, and fall, and his glory, and honor, and priesthood, and crown, be passed to another; and his name be known no more on the records of the righteous.

It is a fearful thing to tamper with sin; to see how near we can approach the fatal cataract, without taking the death-plunge. A great variety of forbidden fruits are before us; they appear lovely and very desirable; but unlawfully partaking thereof is death. Seek then to save yourselves and others; and instead of weakening virtue, strengthen it, both in yourselves and others. Thus you will wax strong in the spirit, and the power of Israel's God will be with you, and your ministrations will be attended with blessings and not cursings; and your influence will extend to thousands who, with their generations, will bless you forever.

Millennial Star, 28:713-5

5. *TO THE MISSIONARIES FROM THE MOUNTAINS*

Missionaries from Zion: you have been called of God; you have been set apart to the work of the ministry, by the spirit of prophecy, and by the laying on of hands; you have been sent forth as swift messengers to the nations; you have been entrusted with glad tidings of great joy to those who sit in darkness; you have been authorized to minister in holy ordinances, to baptize humble, penitent souls for the remission of their sins, to lay your hands upon their heads, and, by divine authority, confer upon them the Holy Ghost; to lay your hands upon the sick who have faith, and to rebuke their diseases in the name of Jesus Christ. To you is committed one of the most important messages ever revealed to man; you are required to publish "the acceptable year of the Lord, and the day of vengeance of our God," to prepare the way of the Lord for his second coming; to gather out the righteous, and proclaim the hour of God's judgment upon the nations of the wicked. To you it is given to know the signs of the times, and to prophecy by the power of the Holy Ghost, as in days of old; to you is given the testimony of Jesus, and power to bear record of the mighty works of God, and of his wonderful doings in the latter days; to speak of the rising glory of Zion, and of the universal dominion of the great latter-day kingdom of our God. By your testimony, and the testimony of those who hold the everlasting Priesthood in connection with you, this generation is to be judged.

What manner of persons ought you, therefore, to be? You should be, in reality, the sons of God, pure as the angels of his presence, chaste in your conversation, in your acts, in your thoughts; upright, honest, and full of integrity; temperate, patient, slow to anger; prayerful, faithful, hopeful; sober-minded and yet cheerful; zealous, courageous, but not overbearing; humble, meek, and yet dignified; wise and impartial in your counsels; always ready to instruct, build up, and strengthen the Church. Be diligent in all your labors; point out to the poor the best possible method to economize their scanty means, so as to save, weekly, a few pennies, or a few shillings, towards their emigration. Instruct the Saints to dispense with their hearty, costly, Sunday dinners; to dispense with beer, ale, strong drinks, tobacco, and all unnecessary luxuries. Set the example before them yourselves, remembering that example is far more powerful than precept. Be clean and tidy in your appearance; for so are the holy angels whose garments are "clean and white." Teach the Saints neatness in their habitations, cleanliness of their wearing apparel, of their persons, of their children, of their dishes, and household furniture; water is free; soap is cheap; let these cleansing elements be freely used, as often as time and circumstances will permit. Remember that no unclean person can abide in the presence of God. All the mansions, palaces, and cities of heaven are pure and clean; all the inhabitants who dwell in them are clean; the children of Zion must be clean; the Saints should immediately begin to learn the lesson of external cleanliness, as well as internal. You are appointed to be their teachers; set them the example. Put away youthful follies, boyishness, vulgar jests; cultivate manliness, gentility, refinement of manners; qualify yourselves to minister in high places as well as in low; to visit the mansions of the rich and wealthy; to stand before rulers, nobles, and kings; for your message is to all, without respect to persons.

He that is now lifted up and exalted in his own estimation, will, if he repents not, be brought down, and abased, and in the great judgment, you will be swift witnesses against him, and he will stand with shame and trembling before you. He who rejects you, rejects Him who sent you, and it will be more tolerable for the heathen, in that day, than for that man. Be not discouraged when you are reviled, and hated and scoffed at, and mobbed, and stoned, and afflicted with all manner of persecutions; for thus did the Lord of glory suffer, and thus did men persecute the Apostles and Prophets of old. Are you better than they? If they endured all these things patiently, follow their example; for you are called with the same calling, and if you would partake of the same glory with them, bear all things without murmuring, revile not against those who revile you; be not angry because your enemies are angry, neither seek revenge; for the day of the wicked is short, and the hour of vengeance is come; and He who sits upon the throne will avenge you of all your enemies, and reward you for all your sufferings.

Study the word of God; make yourselves thoroughly acquainted with the first principles of the Gospel; search diligently both ancient and modern revelation; read carefully that wonderful volume—the sacred and holy Book of Mormon—for it is the only book now in the world, translated by divine inspiration, through the Urim and Thummim. Avail yourselves, therefore, of the rich and heavenly light contained therein; you can read without fear of meeting with inaccuracies of translation. You can read without stumbling upon contradictions, such as uninspired scribes and translators have introduced into the Jewish Bible. Read, therefore, the pure, unsullied word of God, as it blazed forth by the supernatural illuminations of the Urim; read the heavenly teachings of Him who descended from heaven, and taught his chosen people, Israel, in ancient America; read the wonderful prophecies in that book, relating to the great events of our day; and when you read, be thankful that the long silence of ages has been broken, that our earth has once more been favored with a voice from heaven—that the day star of Millennial glory has arisen—that celestial light once more sheds its benign rays upon a fallen world.

O Elders of Israel How great is your calling! How important the message which you bear! Never were men entrusted with missions whose results were of greater magnitude than those which will surely follow your testimony! Arise, then, with all the vigor of youth, with all the power of your Priesthood, with all the energy of your souls, with all the might and wisdom of the Spirit, and thrust in your sharp sickles and reap while the day lasts; for the sun of this world is nearly set, the great Saturday evening of creation, with frightful rapidity, is closing in upon us; the darkness will be intense; reap with the strength and might of angels; bind the wheat in bundles; hasten them from the field; gather them into the Lord's garners—the chambers of the mountains. For the storm clouds are gathering—deep and lowering they roll up with fearful majesty, charged with the most powerful of all elements, and will break with vivid lightning glare, with storm, and tempest, and whirlwind, overwhelming the guilty nations in one general, widespread, direful ruin.

Millennial Star, 28:457-9

TWO

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1. *THE RIGHTEOUS GATHER; THE WICKED PERISH*

On the 30th ult. a ship cleared from London for New York, having on board 22 American adult passengers, members of the Church of the Saints, making the fifth company who has sailed from England during the month of May. On the 6th inst. the fine packet ship Saint Mark cleared from Liverpool for New York, carrying several hundred emigrants. The second cabin was occupied by 95 American adult passengers, members of the Church of Latter-day Saints. Elder Alfred Stevens, an English sea captain, was appointed President, and unanimously sustained by the vote of the Saints. The Saints were suitably instructed in relation to the voyage, and were promised a safe passage on condition of due diligence to all their duties.

This makes the sixth company of emigrating Saints who have embarked from the ports of England within the short period of about one month, numbering in all about 1814 American adults, or 2114 souls. Besides these, within the last two weeks, three vessels have sailed from the port of Hamburg, carrying in all 1213 souls from the north of Europe. These were all, by profession, Latter-day Saints. These, added to the English Saints, swell the numbers to 3327 who have, this spring, set their faces Zionwards.

Oh, what joy it imparts to the children of Zion, to have the high privileges conferred upon them of literally fulfilling prophecy, uttered more than 25 centuries ago. If it gave joy to Isaiah, to gaze in the visions of the Spirit, upon the great work of the gathering, and the establishment of Zion, and of the house of the Lord in the tops of the mountains, how much greater must be the joy of those who live to participate in all the glories connected with these soul-inspiring events. Benumbed, indeed, must be the feelings of that person who can look upon the grand sceneries, now bursting upon the nations, and not be moved with a thrill of joy and unspeakable happiness, in contemplating the great realities before him. A hundred thousand Saints, gathered from afar, from countries and nations widely separated, speaking different languages, and educated in different traditions, though influenced by the same Spirit, is an event well calculated to impress most deeply upon the mind, the words of Isaiah: "A little one shall become a thousand, a small one, a strong nation." As soon as Zion travails, she begins to bring forth her children; and the time is not far distant, when "a nation shall be born in a day"; and Zion shall send forth her law unto all people, and the Lord will rebuke strong nations afar off, and they will be obliged to beat their swords into plowshares, and their spears into pruning hooks, and cease to learn war, or else be visited with utter desolation; for all who fight against Zion must perish. While the nations of the wicked decrease and waste away, Zion will increase and grow stronger and stronger; they will enlarge the place of their tents, and stretch forth the curtains of their habitations, till the hills, and mountains, and high places of the earth shall be covered; their children shall say: "The place is too strait for me; give place to me that I may dwell"; they shall break forth on the right hand and on the left; and when the Lord God shall destroy the Gentiles, the inhabitants of Zion shall occupy the land and make the desolate cities to be inhabited. Thus prophesied Isaiah; and thus will it come to pass. Howl, then, all you workers of iniquity; you priests who teach for hire; for your day is short; your salaries will cease, and your names shall be a curse among your own flocks; cover yourselves with sackcloth, weep and lament; for the Lord will laugh at your sore calamities, and mock when your fear cometh; you have persecuted his servants, therefore, he will persecute you. You have rejoiced over the blood of his prophets; therefore the Lord shall give you blood to drink; and you shall be drunken therewith as with sweet wine. Do you ask when these things shall be? We answer, the day is at hand. When the righteous shall have departed from your midst, then cometh the day of the Lord's recompense for all your hard speeches, and for all your bitter sayings, against his people, and against his messengers whom he has sent among you. Let the flight of the Saints be a warning to you; let the gathering war clouds which loom up from the eastern horizon be a sign—a token of the fearful tornado which will suddenly burst forth upon the doomed nations of Europe. Think not, O England, that you can stand aloof, and protect yourselves from the impending storm; it will come like the whirlwind; the raging elements will reach you with fearful devastations. Then shall many a hamlet and village be filled with mourning; then shall many in the land take up the lamentation and say: O that we had repented and hearkened unto the Lord's servants, and not despised the Latter-day Saints who foretold us of these terrible judgments which are now upon us. If we had listened to their warnings and fled with them to the peaceful chambers of the mountains, we should have escaped; but alas! it is now too late; the destroyer is upon us. Thus shall you mourn and lament; and thus will the Almighty execute his vengeance upon the wicked of these lands.

Millennial Star 28:377-9, June 16, 1866

2. *THE TIMES WE LIVE IN*

We live in momentous times. Events thicken, and crowd upon each other with frightful rapidity. The doings of a century are concentrated into a year. Tidings are conveyed, by lightning flash, over islands, continents, and oceans; the million-tongued press receives the shock and transmits it broadcast over the land. Time and space seem to be annihilated. The two great hemispheres of our globe are placed within speaking distance. Nations of the old and new worlds are becoming neighbors. Zion, at midday, will be astonished to have a telegraphic salutation from Jerusalem, saying, Good night. And the worldly business transactions of an Asiatic Monday morning will disturb the quiet, peaceable sanctity of an American Sunday evening. The diurnal rotation of the earth is not swift enough for the times. Saturdays become entangled with Sundays, and Sundays with Mondays; mornings existing contemporary with evenings, and middays with midnights. Lightning telegrams dart over countries lighted by day and over realms darkened by night. Well might the Prophet exclaim:

"The ends of the earth draw near." The immediate concentration of news from the ends of the earth is like a miniature panoramic view of earth and earth's children. Earthquakes, volcanic eruptions, conflagration of cities, tempests, whirlwinds, tornadoes, the ravages of famine, plagues among cattle, deadly pestilences among men, terrible battles, the breaking up of kingdoms, the flight of kings, the downfall of great and powerful monarchies, are rolled before the mind in such rapid succession that it becomes "a vexation only to understand the report."

Wickedness keeps pace with the hurried revolutions of the age. Gross immoralities, drunkenness, debaucheries, adulteries, whoredoms, self-pollutions, sodomy, beastliness, thieving, robbing, murdering, have engulfed the nations in a deathly ocean of filth, and transformed our world into a sickly, disgusting, loathsome cesspool of corruption, fit for the habitations of devils and unclean spirits. In the midst of all this overwhelming crime, millions of long-faced, hypocritical, heaven-daring priests and clergy will roll up their sanctimonious eyes and insult the great Majesty of heaven, under pretense of thanking him that they live in such a glorious day of Gospel light, in the midst of such holy and pious Christian nations. Well did the Apostle John describe them and their followers as the whore of all the earth, full of names of blasphemy.

Mankind are apparently frightened at their own wickedness, an undefined terror, an awful foreboding steals through every fibre of the heart; they are afraid that some terrible calamity is about to happen; they know they richly deserve it; and yet they repent not but wax worse and worse. They are fearful that the eleventh hour, the hour of God's judgment, so long testified of by the "Mormons," is at the door. They see thousands of humble, honest souls departing out from among the nations, testifying by their flight, that judgment and desolation will come upon those who remain; they have already seen the beginnings of a universal war which was so clearly foretold many years before it commenced; they see hundreds of thousands marshaled in Europe carrying out the fulfilment of the same. All these ominous signs fill their guilty souls with dread and trembling.

Under a deep sense of the magnitude of their calling, let the servants of God cry aloud and spare not; lift up your voices like the voice of a trump; sound the alarm among the nations; warn the people in their houses, in their streets and upon the high places; let them know that the great and terrible day of the Lord is at hand, a day of wrath and fierce indignation upon the wicked. Point out the only possible way of escape; namely, by repentance and flight. The time is short; you have no moments to spare in idleness; for verily, you will not have visited all the cities of the Gentiles until you shall see many great and fearful desolations. Carry forth the heavenly message, committed to you by angels, remembering that this is a day of warning and not a day of many words; it is a fast age and the Lord will hasten his work and cut it short in righteousness, and send forth judgment unto victory, and cleanse the earth by fire, as he once did by water. You are the messengers, the forerunners of that day, to make preparations for the righteous and to seal up the testimony and bind up the law, that the nations of the wicked may be delivered over unto darkness, that all things may be sealed unto the end of all things. Then shall come the Millennial morn, the day of rest, the great Sabbatical year of the Lord's redeemed, the personal reign of Christ "in Mount Zion, and in Jerusalem, and before his ancients gloriously."

Millennial Star, 28:489-91

3. *TRUE CHRISTMAS AND NEW YEAR'S DAY*

Christmas, the 25th of December, will open upon us, on Tuesday next. This is a great day among Christian nations. But what peculiar influence has been imparted to this day that it should occupy so conspicuous a prominence above other days? Was man created on Christmas? Did Noah enter the ark on Christmas? Or what great event has transpired to make Christmas so memorable? Listen, and I will inform you.

In the sixth century of our era, there lived a Romish monk, by the name of Dionysius Exiguus. He imagined that Christ was born on the 25th of December. This wild conjecture, without any substantial proof, was received by the Romish Church, and handed down, like many other foolish traditions, to the present day. Learned chronologists are now fully convinced that this monkish simpleton conceived the idea, and palmed the fabrication upon the world, entirely unsupported by evidence.

Chronologists have no certain data on which to ground a calculation, fixing the birth day of our Redeemer. Wieseler, from approximative data, supposes it to have been about the 10th of January. Greswell, from similar data, believes it to have been the 5th of April. (Se *Smith's Dictionary,* Vol. 1, p. 1074.)

The day of the crucifixion is not so uncertain. Some chronologists assert that it transpired in March (See Arago's Astronomy, Vol. 2, p. 772); but the great majority maintain that it took place on the day of the Passover, as described by St. John, the Evangelist, which is said to have occurred on Friday, the 6th of April, corresponding to the 14th of the old Jewish month Abib, now called Nisan. (*Smith's Dic.,* Vol. 2, p. 719; also Vol. 1, p. 1067.)

The year of the Christian era is also a matter of dispute among chronologists The Romish monk, Dionysius, in the sixth century after Christ, was the first who proposed to date events and years from the birth of Christ; hence, he and many of his contemporaries conjectured, from insufficient data, that 532 years had elapsed from his birth; but the supposition, like that of his assumed Christmas, proved, in after centuries, to be incorrect, and that the birth of the Savior was several years earlier than he had erroneously assigned. But an alteration in the era could not well be accomplished, without producing an incalculable amount of confusion, among dated documents which had been accumulating for centuries, before the error of Dionysius was clearly detected; therefore, the epithet "Vulgar" was attached to our present era, to show that it is not reliable. It is to be regretted that the term Incorrect era was not chosen instead of "Vulgar Era," for, then, uneducated persons would have at once known the real meaning of the adjective used; but as it is, there are but comparatively few who understand that the year, for instance, A. D. 1866, is an erroneous date, several years less than the true era.

To show the discrepancies among chronologists, we will give several examples, in relation to the year of the birth of Christ. (See *Smith's Dic. of the Bible,* Vol. 1, p. 1075.)

Birth of Christ	*Chronologists*
B. C. 1 year	Pearson and Hug
B. C. 2 years	Schaliger
B. C. 3 years	Baronius, Calvisius, Suskind, Paulus
B. C. 4 years	Lamy, Bengel, Anger, Wieseler, Greswell
B. C. 5 years	Usher, Petavius
B. C. 7 years	Ideler, Sanclemente

If Christ was born three years earlier than the Vulgar era of Dionysius, as calculated by Baronius, Calvisius, Suskind, and Paulus, then our present year A. D. 1866 should in reality be A. D. 1869. There is certainly much substantial evidence to prove that the Vulgar era now in common use, is three years too little.

The exact age of Christ, at the time of the crucifixion, is furnished us in the Book of Mormon. The Nephite Prophets had foretold that the night, preceding the day on which Jesus should be born, should be without any darkness. Accordingly, when this great sign was given, the following day which was the birth day of Christ, was chosen as the first day, of the first month, of the first year of their civil era. But the precise hour of the day on which Jesus was born is not given; but it is certain from the Nephite record, that he was born after six o'clock in the morning, which was the "tomorrow" referred to in the Lord's declaration to Nephi, on page 433. And, therefore, his birth must have been after one o'clock in the afternoon, by the time at Jerusalem, which is seven and one-half hours later than the Nephite time, owing to the difference of the longitude of the two locations. It was also foretold by their Prophets that, during the time of the crucifixion, the whole of that continent should be terribly convulsed by earthquakes, in which the rocks should be rent, many mountains be thrown down, many level places be broken up, many cities destroyed, and immediately three days and three nights of darkness should succeed. All this transpired, as it was predicted; and the exact date of the three hours of earthquakes was given; namely, "in the thirty and fourth year, in the first month, and in the fourth day of the month." Thus we perceive that 33 full years had passed away, and also three full days of the 34th year, and the fourth day had commenced when he expired upon the cross. A Jewish day commenced at 6 o'clock in the morning. The crucifixion at Jerusalem commenced at noon, and ended three hours after With the Nephites just southeast of the Isthmus, this great event would be seven and one-half hours earlier than at Jerusalem, owing to their being seven and one-half hours west longitude from that city. With the Nephites it would be half past seven in the morning, when the three hours of earthquakes subsided, and when the darkness commenced, and therefore the death of Jesus must have been one hour and one-half after the commencement of the fourth day of his 34th year. The three days and three nights of darkness began at 7½ o'clock in the morning, and must have ended at the same time in the morning. On the 454th page, it reads: "Thus did the three days pass away; and *it was in the morning,* and the darkness dispersed from off the face of the land, and the earth did cease to tremble, and the rocks did cease to rend." This proves that it was morning with the Nephites, when Jesus expired, while it was 3 o'clock in the afternoon at Jerusalem. These dates, incidentally given in connection with the remarkable events of the Nephite history, prove, beyond all controversy, the exact difference of time, owing to the difference of longitude of the two countries, which should subsist; and yet the inspired translator, Joseph Smith, died without even noticing this remarkable revelation on the difference of dates. For further particulars on this subject, our readers are referred to an article, entitled, "Divinity of the Book of Mormon," published in No. 24 of the present volume of the Star.

The civil year of the Nephites was undoubtedly of the same length as that of the Egyptians; namely, 365 days. The Mexican Lamanites, when America was first discovered, counted 365 days to the year; and at the end of every 52 years, they added 13 intercalary days. (See Lord Kingsborough's Mexican Antiquities.) The Nephite calendar was probably regulated in the same way, being an improvement upon the Egyptian vague year, and maintaining the months and seasons in a permanent relation to each other, with but slight fluctuations.

As the intercalary days were not added until the end of 52 years, it is very certain that the first 33 Nephite years after Christ were each precisely 365 days, equal to 12,045 days, to which add the three days of the 34th year, and we have 12,048 days, as the age of the Savior, when crucified. This is equal to 32 years and 360 days, according to our present method of reckoning 365¼ days to a year.

We have already brought the testimony of chronologists to prove that he was crucified on Friday, the 6th of April. Deduct 32 of our years and 360 days from the period of the crucifixion and we have April 11th for the exact day of his birth. Also, if we deduct 1,721 weeks and 1 day from the time of the crucifixion, we find that the 11th day of April, or the first birthday of Christ, was on Friday. If he had lived to be 33 years of age, according to our reckoning, that is, including the 8 intercalary days (one day of which being added every 4 years) the anniversary of his birthday would have fallen on Wednesday; but he was crucified 5 days before this, or on the preceding Friday, which, as already observed, was on the 6th of April.

From the above data, we have arrived at the certain conclusion, that our Lord and Savior, Jesus Christ, was born on Friday after midday (Jerusalem local time), April 11th, which is the True Christmas and New Year's Day. Therefore, the

11th day of April next will be our True Christmas and New Year's day for the True Era of our Lord 1870.

The set time that Christ, by New Revelation, organized his Latter-day Kingdom, was on the 6th of April, A. D. 1830, Dionysius' Vulgar Era, which is the same as the 6th of April, A. D. 1833, True Christian Era. This stupendous event, so long predicted by the Prophets, took place precisely 1800 years, to the very day, from his crucifixion.

Millennial Star, 28:808-11, December 22, 1866

4. *PAST AND FUTURE EXISTENCE*

There are but few persons who have correct ideas concerning any state of existence, except the present. They find themselves here; but where they came from, or whither they are going, they have but a faint idea. Indeed, the greater part of the millions of Christendom do not believe in the Bible doctrine of pre-existence; they look upon the natural birth of man as the origin or commencement, not only of the body, but also of the spirit. They readily admit the pre-existence of the materials which enter into the composition of the body; but discard the idea of a pre-existing spirit either organized or disorganized. They suppose each individual spirit to be created from nothing, at or about the time of the organization and birth of the infant tabernacle. That then, it is supposed, we awoke from nothing to consciousness, from non-existence to existence, from vacancy to substance, that thoughts and perceptions sprang into being, assumed identity, and began their career as movable intelligent souls. This unscriptural, and most absurd, and unreasonable doctrine originated in the brains of a corrupt Priesthood, and is unworthy of the consideration of any but lunatics or madmen.

It is strange, that men professedly wise, capable of reason, and common sense, could possibly work up their minds into a belief that human spirits are called into being from nothing at the average rate of about twenty every minute. How much more consistent it is to believe that the substance of our spirits, like the substance of our bodies, had a pre-existence; that both are eternal, and that not one particle of either ever sprang from nothing; that creation signifies organization of pre-existent materials, and not the production of these materials from nothing? The former is a Scriptural truth; the latter a vague, foolish, unphilosophical, absurd, speculation of men who believed in an immaterial god "without body or parts," which is equivalent to no God. When will man burst the shell of his traditions, and have common sense! When will he turn from such disgusting absurdities to the word of God!

Man is not only ignorant of his pre-existence, but seems to have but a very imperfect idea of his future state. It is true, Christendom expect a future state of being, but have endeavored to make such a state, as shadowy, as unlike everything connected with real existence as they could possibly imagine. Their heaven is a spiritual, immaterial world, "beyond the bounds of time and space," having no connection with time, no relation to space, no parts, no whole, nothing in common with matter. Their future being is immaterial, shapeless, bodiless, occupying no space, has nothing to do with duration, is destitute of all properties common to matter, possessing, like their imaginary god, neither "parts nor passions." Such is their own description of their imaginary heaven; such their avowed belief in regard to their future existence. The devil could not possibly invent ideas more atheistical than these. The worst forms of heathen divinities do not begin to compare with the absurdities of the sectarians' god; a heathen heaven is a palace compared with the sectarian heaven, excluded from time and space: the heathens' idea of a future existence, though false, is incomparably better than an "immaterial existence," which is only another word for total annihilation.

It is indeed, comforting to know whence we came, and have a correct understanding in regard to our future. This interesting and most important knowledge is only to be obtained by divine revelation. God has abundantly revealed these things that man might rejoice in them. There are no people upon the earth who have so great reason to rejoice as the Saints; for to them God has spoken, and plainly manifested much concerning both the past and the future; and hence they know what kind of an existence to pray for, what blessings to hope for, and where they shall receive their everlasting inheritance.

A Saint who is one in deed and in truth, does not look for an immaterial heaven, but he expects a heaven with lands, houses, cities, vegetation, rivers, and animals; with thrones, temples, palaces, kings, princes, priests, and angels; with food, raiment, musical instruments, etc., all of which are material. Indeed, the Saints' heaven is a redeemed, glorified, celestial, material creation, inhabited by glorified material beings, male and female, organized into families, embracing all the relationships of husbands and wives, parents and children, where sorrow, crying, pain, and death will be known no more. Or to speak still more definitely, this earth, when glorified, is the Saints' eternal heaven. On it they expect to live, with body, parts, and holy passions; on it they expect to move and have their being; to eat, drink, converse, worship, sing, play on musical instruments, engage in joyful, innocent, social amusements, visit neighboring towns and neighboring worlds; indeed, matter and its qualities and properties are the only beings or things with which they expect to associate. If they embrace the Father, they expect to embrace a glorified, immortal, spiritual, material Personage; if they embrace the Son of God, they expect to embrace a spiritual Being of material, flesh and bones, whose image is in the likeness of the Father; if they enjoy the society of the Holy Ghost, they expect to behold a glorious spiritual Personage, a material body of spirit; if they associate with the spirits of men or angels, they expect to find them material.

Materiality is indelibly stamped upon the very heaven of heavens, upon all the eternal creations; it is the very essence of all existence. While an immaterial substance does not exist, in heaven, earth, or hell, and cannot even be conceived of, thought of, or known, as substance. The very idea never could have been originated, only in the wild wanderings, and vague hallucinations of disordered brains.

We smile at the absurdities incorporated in heathen mythology and pity the poor, weak minds which could be gulled with such superstitions; but we defy the whole race of modern Christendom, to show from heathen ethics one feature so glaringly absurd, as the modern Christians' immaterial god, consisting of three persons, "without body, parts, or passions." How one of these bodiless persons could have been crucified is among the incomprehensible mysteries of sectarianism! How one of these persons, "without body or parts," could have been dead and buried, or could have arisen and ascended into heaven, is another most astounding mystery of secretarian theology!

Such are the absurdities incorporated in the ethics of nearly two hundred millions of human beings, calling themselves Christians. With such disgusting nonsense in their creeds, it is very difficult to persuade oneself that it is possible for them to be sincere; yet from the exertions which many make to sustain these monstrosities, it is evident that some of them are so lost in the depths of idolatry, that they do really believe in the absurdities above alluded to. It is a shame and disgrace to man, to think that any portions of his species have fallen so far below the fables of heathenism as to render themselves so supremely ridiculous, and so apparently devoid of all glimmerings of reason or common sense.

It may have been a wonder to some, why the heathens have not sent forth their missionaries among the benighted nations of Christendom to convert them. But it is evident that the frightful, disgusting picture of the modern Christians' creed would have disheartened the most zealous among them, from undertaking so hopeless a task. There are none, perhaps, who would have courage and fortitude to attack so formidable a monster, unless he were armed, like the Latter-day Saints' missionaries, with divine authority from heaven. It is not to be expected, however, that even an angel from heaven will arouse those who have so long been in such gross darkness, whose traditions have so long cherished the worship of a being "without parts."

But let the Saints bear with patience the gross ignorance of this degraded race; let them be filled with pity towards the deluded masses; let them seek by reason, by the word of God, by kindness and long suffering, to reclaim as many as possible; or, at least, if they cannot lift them up out of the deep mire, to faithfully discharge the duties of Saints towards them, that the consequences of their false religions may be upon their own heads, and not on the heads of the children of the kingdom. Teach them, that in the great judgment day, they will learn to their sorrow, unless they repent, that eternal justice will be executed by a God who has passions, whose fury will come up in his face, and whose wrath will burn to the lowest hell, upon all the unrighteous and ungodly. Teach them that he who sits upon the throne is not an inconceivable nonentity "without body or parts," but a glorious Personage, a mighty King, a wise Lawgiver, a great Judge. Teach them that a future state is not an immaterial, dreamy, shadowy, existence, but a tangible, substantial, material reality, a heaven that has foundations, a world that has stability.

Millennial Star, 28:721-23

5. *THE DOCTRINE OF PRE-EXISTENCE*

(Discourse delivered at Mt. Pleasant, Utah, November 12, 1879)

Through the kind providence of our Heavenly Father we are permitted, on this pleasant day, to assemble here in this comfortable house, for the purpose of worshiping God, and hearing instruction as the Lord may see proper, in his kindness and wisdom, to pour out his spirit, and make manifest the truth to us. It is a pleasing thing for the human mind, to contemplate that it has some object to worship, that there is a being, far exalted above us, who dwells in the heavens, who is worthy of all adoration and praise; and that we are his children, in possession of a portion of his attributes.

The world which we inhabit is a fallen creation, a fallen world, shut out from the presence of our Father, the being whom we worship, so that we cannot behold his face, nor the glory of his presence. It is for a wise purpose, that we are placed here, in this fallen condition. It seems to be so, as far as we have been made acquainted with the purpose of the great Jehovah. It seems to be the ordeal through which all intelligent beings must pass in order to gain that fulness of exaltation, in the presence of God, which is promised in his word.

We were not always in the condition we are now in. We are only placed here for a few years, and are adapted to our present condition. A long time before you and I came here upon this stage of action, we had an intelligent existence; we dwelt in a better world than this, and a world that had been sanctified and glorified; in other words, a world that had been redeemed, a world that had been made celestial, just as we are in hopes that our present world will, at some future period, be exalted to the celestial glory, and become the habitation of celestial beings. That world we occupied, before we came here, was celestial; our Father had his dwelling place there, or, at least, one of his dwelling places; and we were surrounded by our Father's glory, we were familiar with his countenance, familiar with the beautiful mansions that were there—familiar with all the glory that existed there, so far as we were capable of comprehending. There was no veil drawn between us and our Father, no veil drawn between us and the associates of our Father, who were also celestial beings, many of them having been redeemed from a world more ancient than ours. We had a long experience, I suppose, in that world; at least, we know from that which our Father has revealed to us, that we were born there; that this intelligent being that has power to discern, power to reflect, power to reason—that this intelligent being was born in that previous estate.

These were some of the first revelations given in this last dispensation. The Lord did not wait several years, before he revealed unto us, in some measure, concerning our condition before we came here. Hence, it was away back in the year 1830, that this doctrine of the pre-existence of man was revealed, in greater fulness, than it was given in the Book of

Mormon. There are two or three places in the Book of Mormon that reveal the pre-existence of man; but not in such great plainness, as was given soon after the publication of that book, through the Prophet Joseph Smith, before the Saints began to gather, informing us that we were in reality the children of our Father and God; that we had a pre-existence in which we had learned many very important principles, connected with spiritual existence, before taking bodies of flesh and bones, which was also necessary to afford us a still greater experience. Now, in this plan that God has devised for the advancement of these intelligent beings — by passing them through various stages of existence, under different circumstances, and in different conditions—he gives them experience that they never could have gained, had they remained in the presence of the Father, in that world which was celestial; in other words, we were his offspring in that world, our spiritual bodies not having flesh and bones, but being in the image of the Father and Son—his own sons and daughters. He had a great desire that we should be educated and taught. He could teach us a great many things in that world as we teach our children; he could impart to us a great many things—for there were as many truths in existence in that day as are in existence now; but truths were taught to us, as we were capable of understanding them. The Lord felt anxious that we might come up and eventually be made like him, as it is written in the New Testament, "who shall change our vile body that it may be fashioned like unto his glorious body." I have no doubt before we came into the world, we had a great anxiety, that we might be brought up in the same way he was instructed and taught and led along, passing through different conditions of existence, that we finally might be counted worthy to be exalted at his right hand, and receive the fulness of his celestial glory the same that he is in possession of and that we might have all his attributes, dwelling within us, as separate individuals and personages, that he might exalt us like unto himself. Now, there is a great deal to be comprehended, when we are told that we are children who will become like our Father; that we were like him in our first stage and condition of existence. We were there, as it were, children without a fulness of knowledge; many experiences had not yet been given to us; but we were like him in our general outline—the outline of our persons; our general form was like him, "after his image," etc. It is thus written in the Book of Mormon, in that great vision to the brother of Jared, in which the Lord condescended to take the veil off his eyes. The brother of Jared had gone up into the mountain, and had molten out of a rock sixteen small stones, which he carried up into the top of the mount. He went there with an object in view; the object was to get the Lord to touch the stones that they might shine forth in darkness in the eight vessels (which had been built to convey him and his brother across the great waters) one to be placed at each end of each of the vessels. It would naturally increase the faith of the brother of Jared, to believe it possible that he might see the finger of the Lord. He was given to pray that God would touch the stones, the same as we pray for the Lord to put forth his finger and touch the particles of oil, when we dedicate it, for sacred purposes. If we pray in faith, we must suppose that the finger touches the oil. And Jared prayed in faith; he did not know but what it might be his privilege to see his finger. He did see it; it appeared to him like the finger of a man, like unto flesh and blood. But his faith was too great for his nervous system; for when he saw the finger of the Lord, he fell to the earth through fear. And the Lord looked unto him and asked him why he had fallen. He answered and said, "I saw the finger of the Lord and I feared lest he should smite me; for I knew not that the Lord had flesh and blood." He did not know but what his imperfections were so great, that the Lord would smite him; but he was commanded to arise. The Lord then asked him, "Sawest thou more than this?" And he answered, "Nay, Lord, shew thyself unto me." Here was a prayer that extended a little further. The Lord wanted to see what amount of faith he had and he put another question to him. "Believest thou the words which I shall speak?" And he answered, "Yea, Lord, I know that thou speakest the truth, for thou art a God of truth and canst not lie." And when the brother of Jared had manifested his faith, the Lord condescended to show his whole personage to him, and said, "Seest thou that ye are created after mine own image. Behold, this body, which ye now behold, is the body of my spirit, and man have I created after the body of my spirit."

Here the pre-existence of man was taught in the Book of Mormon. All men in the beginning were created after the image of this body which he was then shewing. All the human family that then existed, and that would exist in future time upon the earth were created in the beginning, after the image of that body; that is, that body which he showed was not a body of flesh and bones, but a pure spiritual body, organized out of pure spiritual substance, filled with light and truth. He informed this great man of God, that he was prepared, from before the foundation of the world, to redeem his people. "Behold," says he, "I am Jesus Christ. I am the Father and the Son. In me shall all mankind have light, and that eternally, even they who shall believe in my name."

Here, then, was a great deal of information given to us, concerning the formation of the human spirit, the formation of men—the formation of their persons, and their individualities—before the foundation of this world.

It was after this was given, and the Book of Mormon was published, that the Church of Jesus Christ of Latter-day Saints arose. But the Lord, thinking that we had not sufficient understanding of this pre-existence, began to tell us (in the month of June, 1830, only a few months after the organization of the Church) more about these things. He told us about the spiritual creation, something we did not comprehend before. We used to read the first and second chapters of Genesis which give an account of the works of the Almighty, but did not distinguish between the spiritual work and the temporal work of Christ. Although there are some things in King James' translation that give us a little distinction between the two creations, yet we did not comprehend it. The light shone, in some measure, in darkness, but so dark were our minds, through tradition, that we did not comprehend the light—or the few feeble glimmerings of light—contained in these first and second chapters of the uninspired translation. But our Heavenly Father inspired his servant, Joseph Smith, to translate several chapters more in the Book of Genesis, in December, 1830, which gave a more full account, down to the days of the flood. He told us a great many important principles, principles that he did not give, so far as the historical matter was concerned, in the Book of Mormon. They were an addition in some respects, and therefore, they were new to us, who lived in the early rise of the Church, and calculated to give us great joy.

In these two creations that took place in the beginning, represented as the beginning of this creation—not absolutely the beginning of all the creations of God; for his works are without beginning, and without end, they never cease, nor does his word cease; he speaks to us, so far as this creation is concerned, according to our natural ideas and understanding. He says, "All things I have created by the word of my power, which is the power of my spirit—I created them firstly spiritual and secondly temporal, which is the beginning of my work; and again firstly temporal, and secondly spiritual, which is the last of my work, speaking unto you that you may naturally understand; but unto myself my works have no end, neither beginning."

We learn, therefore, when speaking of this spiritual creation, that not only all the children of men, of all generations, and of all ages, were created spiritually in heaven, but that fish and fowls, and beast, and all animated things having life, were first made spiritual in heaven, on the fifth and sixth days, before bodies of flesh were prepared for them on the earth; and that there was no flesh upon the earth until the morning of the seventh day. On that morning God made the first fleshly tabernacle and took man's spirit and put within it, and man became a living soul—the first flesh upon the earth—the first man also. Though it was the seventh day, no flesh but this one tabernacle was yet formed. No fish, fowl and beast was as yet permitted to have a body of flesh. The second chapter of Genesis (new translation) informs us that the spirits of fowls were created in heaven, the spirits of fish and cattle, and all things that dwell upon the earth, had their pre-existence. They were created in heaven, the spiritual part of them; not their flesh and bones. We are also told in this inspired translation that these living trees which we behold—for God has given life unto all things—had their spiritual existence in heaven before their temporal existence; every herb and every tree, before it was planted on the earth; that is, the spiritual part of it, the life of it, that which, in other words, animates, that which gives power to the vegetable to bring forth fruit after its likeness—the spiritual part existed in heaven. It was a spiritual creation first. We are also told that the earth was organized in a spiritual form; that is, that portion that gives life to the earth. We read about the earth's dying, and that it shall be quickened again. What is it that will make the earth die? It will be the withdrawing of the spiritual portion from it, that which gives it life—that which animates it, and causes it to bring forth fruit; that which quickens the earth is the Spirit of God. That spiritual creation existed before the temporal was formed. This was the beginning of the first part of his work, pertaining to this creation. On the seventh day he began the temporal portion. There was not yet a man to till the ground, "and the gods formed man from the dust of the ground, and took his spirit—that is, the man's spirit—and put it into him and breathed into his nostrils the breath of life, and man became a living soul." This we read in the second chapter of Genesis, and you will find it recorded on the 6th and 35th pages of the new edition of the "Pearl of Great Price."

Abraham also obtained a knowledge of the spiritual creation, as well as the temporal. In giving a history of the creation, he speaks of the formation of man out of the ground, how he took man's spirit that was created in heaven and put it within the body of man, and man became a living soul—the first flesh upon the earth, as recorded in the second of Genesis. Now, we have been in the habit of thinking that the various kinds of animals that have lived, according to geologists, were the first flesh on the earth, and we go away back millions of ages to see that these lower formations of life existed before man. But the Lord gives us different information from this. He shows us that among all the animated creatures of flesh, man was the first that was ever placed upon the earth in this temporal condition, contradicting the theories of geologists—that is, so far as placing man on the earth in this present probation is concerned. What may have taken place millions of ages before the world was organized temporally for man to inhabit is not revealed; but, so far as this present change is concerned, that took place about six thousand years ago, man was the first being that came upon the earth and inhabited a body of flesh and bones. Afterwards, on the seventh day, out of the ground the Lord God created the beasts of the field. Go back to the first chapter of Genesis, and you will find that the beasts, etc., were formed on the sixth day or period, and that on the seventh there was no flesh on the earth, and having created man as the first flesh upon the earth, God then created, out of the ground, the beasts of the field.

Here is the second part of the beginning of his work; firstly, spiritual—the beasts created in heaven; then, secondly, temporal—their bodies formed out of the ground, their spirits being put within these bodies, and the beasts became living souls. As it was with the birds of the air, so with the fish of the sea, and so with all animated creatures pertaining to this world. This is the history of the generations of the heavens and the earth, on the day that the Lord God created them; and the Lord has seen proper to reveal this great information in the first of Genesis, and in the Book of Abraham.

Now, let us consider the condition of the temporal work, for it is needful for us to understand these things, that we may advance in the knowledge of God, in the knowledge of truth, in this great school of experience. Let us try to understand, then, the nature of the temporal work; for it was formed in the manner specified in this revelation. Was there any death in this creation after the temporal was formed, before the fall? No. Were any birds of the air subject to death? No. Were any of the fishes of the sea? No. Were there any animals placed on the earth in their temporal condition, their bodies

Isaiah 32

being formed and adapted to the spirit that came from heaven—were any subject to death? No. Were they ferocious? No. To every animal that God had granted life he had given every green herb of the field for meat, whether it was the lion, the leopard, the wolf or whatever animal may have existed upon the face of the earth. There was no such thing as one animal destroying another—fighting and quarreling were unknown among the beasts of the field. A little child, if there had been any, could have played, so far as any danger was concerned, with these animals, and they feasted upon the green herbs which were given to the beasts for their sustenance. By and by, a garden was made eastward in Eden, in which the Lord planted a great many beautiful trees. This was purely a temporal work, and that Garden would have existed until today if death had not come into the world through the fall of our first parents.

How different was the second or temporal work, that existed in the beginning of the great work of creation, from the present order of things? Now we see, and according to history we learn, that all creation are at enmity one with another in their natural state. Hence we find the lions with teeth, probably constructed since the fall, and adapted to devour their pray. I do not believe they had such teeth in the beginning. They had teeth with which they ate "straw like the ox." But everything was changed in a great measure, in this beautiful temporal creation; and the beasts began to fight, and quarrel, and devour each other; and man began to be ferocious, like the beasts, desirous to kill his fellow man. We see him at this early stage in our race, seeking the blood of his fellows, and entering into secret combinations to kill, and destroy, and rob one another of their position and property, and to be at enmity one against another. The Lord in the midst of this fallen condition of his temporal work has permitted it to continue for about 6,000 years. But mankind have been devising a multitude of measures, by which they reform one another; but after they get pretty well reformed they rise up again and devour one another by wholesale. While they are engaged in reforming each other, they are making weapons of destruction to destroy one another. Enmity prevails, and has prevailed for the last 6,000 years, with the exception of now and then a dispensation has been introduced, wherein this fallen nature of ours becomes, in a great measure, changed through obedience to the plan of salvation which God has revealed; and then we begin to love our fellow men, are filled with love and kindness like, in some measure, our Heavenly Father, going forth and proclaiming to them the Gospel of peace, and trying to do them good, and redeem them, and reclaim them; and we succeed, now and then, in bringing some to a higher state; they are born of God, and become new creatures in Christ, being filled with that superior power, that exists in that celestial world, where we formerly resided. It comes down from the Father, and from the Son, and enters into the hearts of the sons and daughters of God, and they are made new creatures; they begin to love that which is good, and hate that which is evil, and begin to perfect themselves in their various dispensations, according to the light and knowledge sent down from heaven for their perfection.

Notwithstanding so many dispensations, and the world has continued so long under the power of Satan, now is the time when the Lord our God has begun to send forth a proclamation of redemption, to lift us up out of this low, fallen condition in which we have been placed, and our fathers before us, for so long a time; and it so happens that we are living very near the period when the earth will be restored from its fallen condition to that same temporal condition in which it existed before the fall, when there was no enmity existing between mankind. I say, the day is now almost at hand when the Lord is going to begin the last of his work, which will be to make this earth again temporal—or in other words, to remove, in some measure, the curse—to restore it back to the temporal condition in which it was when he first organized it and before sin contaminated it.

In order to accomplish this work, he is working, according to his own will and pleasure, among the nations, raising up a kingdom, a nucleus, by taking them "one of a city and two of a family," gathering them out from every nation to the land of Zion and planting the truth in their hearts; they become more and more instructed and learn more and more of the ways of the Lord, preparatory to the organization of this world again in its temporal beauty and perfection as it was when it first issued forth in its temporal form from the hands of the Almighty.

There is one thing connected with the temporal form of the earth which I did not mention; I will refer to it now. While this earth existed in its more perfect temporal form, Adam and Eve were placed upon it, and they were immortal, just like all the beasts and just like the fishes of the sea; death had not yet come upon any of them; all things were immortal so far as this creation was concerned. The first pairs, the beginning of his temporal work, were not subject to death. And another thing, they were not to be shut out from the presence of the Almighty. They could behold his countenance, they could hear his voice. Those who then existed—could converse with him freely. There was no veil between them and the Lord. Now, when the more perfect temporal condition shall be restored again, in the last of his work, and the Lord shall begin to remodel this earth, to transfigure it, and get it prepared for the righteous, the veil will be taken away, in a measure; we shall behold the face of the Lord again; we shall be able to associate with immortal beings again; and we shall be able to enjoy a great many blessings that were introduced in the beginning, which were lost through the fall. The Lord Jesus Christ will be here part of the time to instruct us, and those ancient patriarchs, Adam included, will come down out of their ancient celestial world, where they were first made spiritual. They are coming upon this creation; and they will have their homesteads here; and they will frequently, no doubt, take great joy in gathering together their faithful children, from the day of their own probation to the one hundredth generation. It will be some pleasure for one of our ancestors that was born a hundred generations ago to say, "Come, my children, you that are here in the flesh that have not as yet become immortal, you that dwell upon the face of this earth, partially redeemed—come, I have some glorious tidings to communicate to you. I have something that you are not in possession of, knowledge you have not gained, because we have been up in yonder celestial world; we have been dwelling in the presence of our Father and God. We were restored there in the dispensation in which we died, and in which we were translated, and we have learned a great many things that the children of mortality do not know anything about. Come, gather yourselves together, that you may behold your former fathers, your fathers' fathers and so on, until you extend back for a hundred generations. Hear the instructions that they shall impart to you. They will tell you about the celestial kingdom, and the higher glory thereof, and the blessings that are to be enjoyed by those that attain to the fulness of that kingdom." Will not this be encouraging to those that are yet mortal, during the millennium? I think it will. Then will the knowledge of the fathers, the knowledge of the earth, and of the things of God, and the knowledge of that which is celestial, and great and glorious, and far beyond the comprehension of imperfect beings as we now are in our fallen state—then that knowledge will be opened up to the minds of the children of men, during their respective generations here upon the earth, during the great sabbath of creation. What is all this for? It is to prepare their children, during the millennium that they may have this earth made celestial, like unto the more ancient one, that they, with this creation, may be crowned with the presence of God the Father, and his Son Jesus Christ. We gain this knowledge and information by degrees. Our children are educated and taught, until the heavens become familiar with them; the Lord becomes familiar with them; his countenance becomes familiar to all the righteous of the earth. Before we can fully understand the nature of a still greater change than that which has been wrought upon the temporal creation, during the millennium, we begin to expect it, and look for it, and bye and bye, when evil fruit again appears in the Lord's vineyard, and the earth is corrupted by the sons of perdition, and some of his people begin to reject the heavenly light, and deny their God—when this period of time shall come the earth will be spared only for a little season, and the end will come, and the great white throne will appear, and God will sit upon the throne, and utter forth his voice and our temporal heaven will flee away; and this earth, although it will be so greatly blessed, although it is so far redeemed, although it is inhabited by the righteous for a thousand years, yet, because it will become contaminated, and because it has been so corrupted in the past, in consequence of the fall of man, it will have to die and undergo a greater change, than all those changes of which I have spoken.

But what says the revelation, called the "Olive Leaf," given December 27, 1832, on this subject? We are told in this that the earth shall die, and pass away, but it shall be quickened again, for God shall quicken the earth upon which we live. It will become a new earth; but will be prepared more perfectly than it was under the three other conditions in which it was placed; first, its spiritual creation; secondly, its temporal, in which its spiritual and temporal were combined. The next condition is that of restoring it from the fall back to a temporal condition, and then a still greater change, like unto the death of our bodies, when our bodies crumble back to mother earth and pass themselves among the elements. So it will be with this earth. It will crumble, or in other words, the elements will be separated asunder, and the world will pass away from his presence. What next? Another great change to be wrought. The same elements, constituting the earth, and the atmosphere will be brought together again, in such a manner and way, that the new earth will look like unto a sea of glass and those who are worthy of the celestial glory will inhabit it forever. What will be the condition of the people who dwell upon that glorious celestial world? They will have the presence of God the Father with them. They will be permitted to dwell where he is. He will light up that world; they will have no need of the rays of the sun, as we now have, neither of the moon, nor stars, so far as light is concerned, for the Lord God will be their light and their glory from that time henceforth and forever. In this new creation the tree of life will flourish and grow. All beings that partake of the fruit of the tree of life will be constituted, so that they will live for ever and ever.

These are the different conditions of this creation given in a general outline. We are now living near the close of 6,000 years during which time evil and wickedness have prevailed. The devil has had great power and dominion over the generations of the earth; and the earth itself has groaned under the load of sin and corruption, which has been upon its face. Enoch when enveloped in the vision of the Almighty beheld and heard the earth groan under this load of wickedness, crying out to the Lord, saying, "When will my creator sanctify me, that righteousness may abide upon my face. When shall I rest from all the wickedness that has gone out of me." He was informed that there was a day of rest coming for old mother earth, for he was grieved in his heart for the earth itself, as well as the inhabitants thereof; for he saw how the earth was afflicted, until she groaned to be relieved. But the time will come when it will be sanctified. We are living near that period of time. It is for this purpose you have come to these mountains. It is for this purpose you have received the spirit of truth, the Holy Ghost, the comforter, to sanctify you, and prepare you to take part in this great work of the latter days, which God has decreed from the beginning should come to pass in its time and season.

You have come from the nations abroad to be instructed in the ways of the Lord, to be taught in the ordinances that pertain to the great and last dispensation of the fulness of times—ordinances that did not pertain to any former dispensation—ordinances that were not made known to any former people, but ordinances and principles that pertain to the exaltation and glory of the world which we inhabit.

This being then the present condition of our earth, the present condition of the Latter-day Saints, and the work that is before them, to prepare them for the coming of the Lord, and for the redemption of the earth, what manner of persons ought you and I to be, to prepare for so great a change which is to come over the face of this creation? How ought we to act and conduct ourselves? How careful we ought to be in our doings, in all our conversations, in all our ways, to sanctify the Lord God in our hearts, to have an eye single to his glory, to keep his commandments in all things, to obey him with full purpose of heart, that we may be visited with more and more of that heavenly divine spirit, the Comforter, the Holy Ghost which we had confirmed upon us, by authority, through the laying on of hands. That Comforter should be nourished and cherished in our hearts. We should not grieve it. We should listen to its whisperings, and we should seek after more light, and knowledge, and truth. We must not expect the Holy Spirit to impart the future knowledge that will be necessary for the advancement of Latter-day Saints without any exertion of the mind on our part. In all things the Lord requires man as an agent to exert his faculties in order to obtain any blessing, of whatever nature it may be, whether it be the spirit of vision or the spirit of translating, or any other gift. We cannot let our minds remain dormant, taking no thought, expecting to be filled with the spirit of translation, or the spirit of inspiration, or revelation, or vision; but there must be an exercise of the agency of man and woman, in order that we may reach out after these great and glorious gifts, promised to us. And by and by, we will, after a school of experience has been given to us, find ourselves advanced to that degree, that the Lord will condescend to visit us by his angels—visit us by heavenly communications—visit us by visions—visit us more fully by the spirit of revelation that the words of Isaiah may be fulfilled to the very letter. When speaking of the latter-day Zion, he says, "Thy children shall all be taught of the Lord"—not being under the necessity of being taught by man, but all shall know the Lord from the least of them unto the greatest of them. This is the promise. All the children will be taught from on high, like the Nephite children in ancient days. We know how it was with them. The power of the Holy Ghost descended upon them, filling them, and encircling them round about, by a pillar of fire, and their tongues were loosed, even the tongues of babes and sucklings uttered forth great and marvelous things —far greater than that which Jesus had taught to them. The Lord operated upon them, to utter forth his knowledge, so that their fathers marveled exceedingly. So great was the power and intelligence of Almighty God, manifested through these little babes, that no man was permitted to write the words they spoke, no man was permitted to utter them, no man was permitted to hand down these things to future generations; they were things too great, too glorious, too holy, too far advanced for the children of this world. Hence they were hidden up from the world. May God assist us, and pour out His Holy Spirit upon us is my prayer in the name of Jesus. Amen.

JD Vol. 21:197-206

6. *MILLENNIUM*

Millennium signifies a thousand years. A year is measured by one complete revolution of the earth around the sun. A thousand of such annual revolutions make one Millennium. The length of years on the planetary worlds of this system varies according to their respective distances from the sun. For instance, a year on the world called Mercury is a little less than 88 of our days; while a year on Neptune is 60,127 of our days. A Millennium, therefore, would be equal to 4,152 of Mercury's years, and equivalent to less than seven of Neptune's years. In the Book of Abraham, translated from Egyptian papyrus, by the Prophet Joseph Smith, is mentioned a certain world, called Kolob, whose diurnal rotation on its axis equals one thousand of our years. Kolob is represented in the scale of advancement, as being of that class of creations, next in order to celestialized worlds. Indeed, the inhabitants of one of the celestial creations measure their days by the diurnal rotations of Kolob. When eternal wisdom formed the earth, one thousand of its orbitual revolutions, seem to have been adjusted to one axial rotation of the great timekeeper for the celestial hosts. Or, as the Apostle Peter has expressed it, "One day is with the Lord as a thousand years, and a thousand years as one day." Therefore, in comparing celestial with terrestrial time, it must be remembered that one Kolob day is a Millennium.

The adaptation of a thousand years to one day of celestial time is inapplicable to the years of all other planetary bodies of our system. Among the great variety of celestial kingdoms or glorified worlds, there may be many methods of measuring celestial time. There can be no doubt that each planet has its set time of creation, its set time of temporal continuance, and its set time or period of rest; and that each is made glad with the light of the countenance of its Lord, during its great sabbath of rest. The length of this period may vary on different planets, as much as a thousand of their respective years vary from each other; and each may have a world whose diurnal rotations serve as a celestial timekeeper, to which the great periods of the planet may be adjusted, the same as the Millennium of our earth is adjusted to one day on Kolob. But all these mysteries of the universe, in regard to other planets, are entirely unknown to us, and will remain so, until the Lord sees fit to reveal them. Indeed, they are matters which do not concern us, only, so far as they are revealed, they satisfy the intellectual cravings of the human mind.

The earth was six days in passing through the process of organization. Were these solar days, or Kolob days? Without further revelation it would be difficult to satisfactorily answer this question. As the Hebrew word, translated day, often signifies an indefinite period of time, it may mean a day of twenty-four hours; it may mean a thousand years; it may mean a longer period of time. It was not until the fourth day or period, that the sun acted as a regulator of times and seasons. Whatever may have been the length of the first three days of the creation, the alternate darkness and light which constituted the evening and morning of each were the results of a cause unknown to us. Each of these periods in the Book of Abraham is translated "time," instead of "day." And the day in which Adam partook of the forbidden fruit is also translated "time." "For in the time that thou eatest thereof, thou shalt surely die. Now, I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet the Gods had not appointed unto Adam his reckoning." ("Pearl of Great Price," p. 27.) Here we have an assurance that the day of the fall, in which the threatened penalty was to be executed, was a Kolob day, a Millennium. Hence, we have the strongest reasons for believing that each of the preceding six periods or times was a thousand years; if so, then in six Millenniums God created the heaven and earth, and all things that in them are and on the seventh Millennium he "ended his work which he had made," and sanctified the seventh Millennium; "because that in it he had rested from all his work."

Many great geological phenomena seem to corroborate the idea of lengthy periods, during which the process of formation was going on. These seven Millennial periods were doubtless typical of the subsequent seven thousand years of the earth's temporal existence. When six of these periods had passed, the seventh was chosen as a day of rest, and was sanctified and hallowed to this end; thus typifying the seventh Millennium, wherein the earth will rest for one thousand years. In the morning of the first great sabbath, man and beast, fowl and fish, were immortal, while the earth itself was free from every curse; sin and sorrow, misery and death were unknown, and the whole creation smiled in peace and innocence. So in the last great Millennial sabbath, those redeemed from the grave will be immortal, the enmity of all flesh will cease, the earth will be sanctified, and the whole creation will cease to groan; it will be emphatically a day of rest.

In the 20th chapter of the revelations of St. John, the Millennial period of a thousand years is mentioned no less than six times.

"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit. and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a [illegible]ason." (Verses 1-3.) The binding of Satan, and his [illegible]ment from among the nations, is an event to transpire at [illegible]ning of the Millennial morn, after the six thousand years have passed. During the whole of that long sabbath he will have no power to "deceive the nations," but will be shut up in a pit, and a seal set upon him. If a man is tempted, during this happy period, it will not be by the Devil; he will have nothing to grapple with except his own fallen nature; and the great preponderance of good influences surrounding him will enable him to successfully overcome all evil tendencies, and, generally speaking, mankind will be righteous.

The earth will not only be inhabited by children of mortality, but the resurrected righteous will mingle freely in their midst. The apostle further says:

> **"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth." (Verses 4-8.)**

All the righteous from Adam to the seventh Millennium will be honored with a thousand years' reign on the earth with Christ. Their bodies being immortal, will no more be subject to the grim monster death; neither will they suffer pain nor sorrow, nor accidents; neither will they hunger, nor thrist, nor be fatigued; but will dwell with the Lamb of God, and reign with him in great glory.

It would, undoubtedly, be very interesting to the Saints if the age of the world could be satisfactorily determined; but unfortunately we have no records of antiquity on which we can depend for this information. The Hebrew Scriptures, the Samaritan text, and the Greek version, called the Septuagint, exhibit great variations, in regard to the era of the creation. Owing to these discrepancies, chronologists have differed widely from each other; we give a few specimens:

	Before Christ Years
Alexandrian era, calculated by Julius Africanus	5500
Antioch era, by Panodorus	5493
Era of Constantinople, or Greek era	5509
Scaliger by a special discussion of the texts found	3950
Father Pezron	5873
Bishop Usher found	4004
(This last number is the one adopted in the common English Bible.)	
Josephus assigns	4163
Other Jewish historians ascend as high as	6524

It is unnecessary to multiply this table further. Suffice it to say that some 200 chronologists have given different modes of counting the years that have elapsed since the creation. It is in vain, therefore, for us to come to any determinate conclusion in regard to the age of the world, only as the same may be revealed to us in these latter times. From what has been given, by new revelation, we are fully warranted in believing that six thousand years have almost expired; and that the Lord is now making great preparations for the wonderful events connected with the closing scene of the sixth Millennium, and the opening of the seventh.

It becomes us, to whom these great events have been revealed, to be doubly diligent, lest the sins of this generation be required at our hands. We are sent with a special message, to prepare the way before the face of the Lord, and to make his paths straight that the preparations of the Millennial kingdom may be perfect, and all things be in order, according to the predictions of all the holy Prophets since the world began.

Millennial Star, 28:561-63

7. *THE NEW JERUSALEM*

About five weeks ago, we received the following letter of inquiry. The writer, as will be seen, manifests a sincere desire to be enlightened upon a subject which we consider to be of vast importance to the present and all future generations. We are happy to see a spirit of inquiry occasionally manifested by our fellow men, and should be still more rejoiced could we behold this same spirit more generally diffused; for then we should have some hopes in their behalf. But, alas! the nations are in a deep sleep! They are drunken with the abominations of great Babylon! Their cup of wickedness is nearly full! It will soon overflow! Then shall the day of their visitation come—a day of sorrow and mourning—a day of great distress—a day of peril and war! The hosts of the mighty shall fall! The strength of the nations shall cease, and their glory shall pass away! Their young men shall perish in battle, and those in high places shall be brought low! Thrones shall be cast down, and the Ancient of Days shall sit, and the body of the fourth beast (or Babylon) shall be given to the devouring flame, and then shall the remnant of the heathen know that the Lord is God, for they shall see and hear of his judgments, which he shall execute upon the corrupt powers of the earth under the name of modern Christianity, scripturally called "Babylon the great"—"the whore of all the earth," with whom the nations for centuries have committed fornication, and have drunk out of her filthy cup. O Babylon! thou hast decked thyself with costly ornaments! Thou hast clothed thyself with the most gaudy apparel! Thy seminaries of learning and thy theological institutions have been multiplied far and wide. Thy priests are polished with all the refinements of a profound and extensive education. Thy costly and magnificent churches have been erected in great numbers throughout all thy borders. The merchants of the earth have made themselves rich through the abundance of thy luxuries. The learned—the great — the mighty—the kings of the earth, have glorified themselves in thy grand and superb palaces. Thou hast indeed enrobed thyself in the royal splendors of a queen. Thine external appearance has excited the admiration of all nations. But internally thou art rotten with the filth of thy whoredoms. Thou hast presented thy golden cup to the lips of all people: they have drunk the poisonous draught, and are reeling to and fro under its deadly influence. Thy priests and thy great men have heaped up treasures as the dust. Thou hast trampled upon the necks of the poor, and thou showest no pity to the distressed. While the hungry are crying for bread, thy priests are drawing from the half-famished laborer their thousands per annum, to support themselves in priestly splendor and affluence. Thou hast gathered the tares of the earth, and bound them in bundles, and made their bands strong, that they may be ready for the burning. O Babylon, thy cup is nearly full! Thine hour is close at hand! Thou shalt fall and not rise again!

Awake! O ye honorable among the nations! ye who desire righteousness, but know not where to find it. Awake from a deep sleep, and hear the voice of a humble servant of God; for the day-star has dawned upon a benighted world; but its light shineth in darkness, and the darkness comprehendeth it not. Come, then, to the light that your path may be illuminated. He that walketh in darkness knoweh not whither he goeth, nor the dangers which await his footsteps. He that cometh to the light shall be guided in the straight path wherein he shall not stumble. That light which was from the beginning is again made manifest, and the power thereof, that those who receive it may have eternal life, and those who receive it not, may have the light which they are in possession of taken from them.

The keys of authority and power are once more committed unto the sons of men upon the earth; and they are sent forth by divine revelation to gather out the good and virtuous from among all nations, that they may be taught in all things pertaining to the kingdom of God, and be prepared for the revelation of the powers of heaven.

Woe unto the nations in that day that the righteous are gathered out of their midst, for they shall be as Sodom and Gomorrah, and shall speedily be consumed in their wickedness, for their sins cry aloud to the heavens for vengeance.

But we are aware that this great division between the wicked and the righteous is unlooked for by the slumbering nations. So great are the powers of darkness which now prevail that even many who desire to know the truth, do not, at first, because of the imperfection of their visual powers, clearly discern its bright and effulgent rays.

The author of the following letter apparently is of that number who is longing after the truth, but knows not where to find it. He has read our works extensively, and most cordially acquiesces with our theological views; but he finds some supposed discrepancies between the predictions recorded in the Book of Covenants, and the subsequent history of our church. Instead of rejecting the work, however, upon these slight evidences, he has, as every honest man should do, endeavored to make further inquiries, and, if possible, arrive at some certainty upon a message purporting to be of so great moment. We here give the letter of our correspondent in full.

Reverend Sir—Permit me for a few moments to call your attention to a few remarks that I have to make to you, which I do with the greatest deference imaginable, hoping that you will give your candid and serious attention to the few problems that I submit for your philosophical mind to elucidate; in fact, from what I have learned of your deportment, I have no reason to hesitate. Without expatiating upon prefatory remarks, I will enter upon the subject at issue, believing that truth will prevail.

For a number of years my mind has been seriously affected with religious impressions, and my anxiety respecting a future state has been ineffably great. I have searched around me for the effulgent light of saving truth; but, alas! I am obliged to succumb for the present; and unless some bright meteor should start from its orbit, and enlighten my dreary path, I must sink into unutterable despondency.

During my researches after truth, I have read a great number of your works both theological and apocalyptical: in your theological tenets, I most cordially acquiesce, and your scriptural plan of salvation I regard as most admirable. But in perusing the apocalyptical section of it, there appears to my finite mind a great many discrepancies which I cannot reconcile with Infinite Wisdom, and consequently remain a stumbling block.

Now, being conscious of your ability, and believing you to be the most efficient person in this country, induces me thus to appeal to you, and I hope and trust, that you will give me your elaborate and matured views upon these revealed portions which I select for your exposition. In the first place, permit me to call your attention to the book of Doctrine and Covenants—(see par. 7, last clause). Search these commandments, for they are true and faithful, and the prophecies and promises which are in them *shall be fulfilled!*

Sir, after reading the latter clause, I am led to believe that all the prophecies and promises contained therein shall decidedly come to pass; but when I read section after section until I get through the book, many of the revelations, when compared with the subsequent history of the church, appear to have totally failed in their accomplishment, and exhibit Joseph Smith to my mind only as an enthusiast. If you can dispel this illusion, if it is an illusion, I shall ever feel grateful towards you. It is not my intention to give you the whole of the dissentious matter, which I think have failed in this particular; but select a few, as the aggregate would be superfluous and prolix.

First, sec. 4, par. 1st, "A revelation of Jesus Christ unto his servant Joseph Smith, jun. and six Elders, as they united their hearts and lifted their voices on high, yea, the word of the Lord concerning his church established in the last days, for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which *shall be the city New Jerusalem, which city shall be* BUILT, beginning at the temple lot, which is appointed by the finger of the Lord in the WESTERN BOUNDARIES OF THE STATE OF MISSOURI! and dedicated by the hand of Joseph Smith, jun. and others, with whom the Lord was well pleased."

Par. 2nd, "Verily this is the word of the Lord, that the *city New Jerusalem shall be built* by the gathering of the saints beginning at this place, even the place of the temple, *which temple shall be reared in this generation;* for verily this generation shall not all pass away, until a house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house."

Sec. 15, par. 13. "And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety. And there shall be gathered unto it, out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand."

Sec. 27, par. 1, "Hearken, O ye Elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, *in this land, which is the land of* MISSOURI, *which is the land which I have appointed, and consecrated* for the gathering of the saints; wherefore *this is the land of promise,* and the place for the City of Zion. And thus saith the Lord your God, if ye will receive wisdom, here is wisdom. Behold, the place which is now called Independence, is the center place, and a spot for the temple is lying westward upon a lot which is not far from the courthouse; wherefore it is wisdom that the land should be purchased by the saints, and also every tract lying westward, even unto the line running directly between Jew and Gentile; and also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, *that they may obtain it for an everlasting inheritance.*"

Without extracting any more, for the present, I think a few references will suffice, if you will have the kindness to notice them, viz.:—Sec. 28, par. 2nd, sec. 35, par. 3rd, sec. 101, pars. 2, 3, 4, sec. 103, par. 1, &c.

Now all these passages, according to my judgment, have a peculiar reference to the State of Missouri, and its future magnificence and perpetuity. But I find, if I mistake not, that in the year 1838, the *saints were expelled from this promised land of Zion,* this place of refuge appointed (as it's so said) by the immutable Jehovah, while his scourge should desolate the kingdoms of the world, and mete unto the inhabitants that retribution which shall be commensurate with their works.

Now when you place the prophecies and promises, and the subsequent incidents of your church, in a juxtaposition, their heterogenousness appears obvious to a sagacious mind, and bears upon its characteristic features the appearance of a vain assumption.

Again, after the saints were banished from this state, they found an asylum in Illinois, and the place of their location was called Nauvoo. It seems to me, that, as the Lord's commandments could not be completed in the State of Missouri, its future magnificence and destiny were transferred to Illinois, upon whose soil should be gathered the saints of the Lord out of every nation, tongue, and people, to possess it for ever and ever.

I should not wish to offer any remark that should be at all calculated to do violence to your feelings, but only to give expression to a few of my thoughts while musing upon this subject, in order that you might have the opportunity of refuting and dispelling them, so that my mind might be free, and my soul open to become obedient to the mandates of heaven.

If you should feel inclined to give your recognition to the foregoing remarks, and respond through your invaluable periodical, I should ever feel grateful towards you, as I have other matters to lay before you before I cease my correspondence.

With feelings of profound deference and gratitude, I remain your humble servant,

A Layman.

THE NEW JERUSALEM

Under this head we design to unfold some of the great purposes of Jehovah relating to this earth, and in so doing we hope to remove some of the objections of our correspondent. The New Jerusalem is the subject connected with those purposes which shall engage a good share of our attention in this article. It is a subject that will not admit of a philosophic elucidation. All that is known concerning the New Jerusalem is what is revealed in the revelations of God, both of ancient and modern date. The most ancient prophecy which the Saints are now in possession of relating to the New Jerusalem was one delivered by Enoch, the seventh from Adam. This ancient prophecy was revealed anew to Joseph Smith in December, A. D. 1830. There are many great and important events predicted in this wonderful revelation, among which the gathering of the Saints, and the great preparatory work for the coming of Christ are clearly foretold. We make the following extract:

> **"And the Lord said unto Enoch, As I live, even so will I come in the last days—in the days of wickedness and vengeance, to fulfil the oath which I have made unto you, concerning the children of Noah; and the day shall come that the earth shall rest; but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulation shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of mine only begotten,—his resurrection from the dead, yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth unto a place which I shall prepare—a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle; and it shall be called Zion—a New Jerusalem."**

From this extract, we learn the important fact that a holy city called ZION *or* NEW JERUSALEM, is to be built up on this earth preparatory to Christ's Second Advent; that it is to be built by the elect of God under his direction; that righteousness is to be sent down from heaven, and truth sent forth out of the earth for the purpose of gathering the people of God from among all nations. But this revelation does not tell in what part of the earth the New Jerusalem should be located.

The Book of Mormon, which the Lord has brought out of the earth, informs us that this holy city is to be built upon the continent of America, but it does not inform us upon what part of that vast country it should be built.

The most ancient prophecy in that book, concerning this city, was delivered by Ether, who lived about six hundred years before Christ; he was of the nation of the Jaredites, whom the Lord brought from the great tower, at the time he confounded the language and scattered the people abroad upon all the face of the earth, as recorded in Genesis xi. 9. Ether was raised up among a great and powerful nation at a time when wickedness prevailed among them to an alarming degree. He predicted many great and marvelous events; his nation, however, rejected his testimony, and he lived to behold their utter destruction. We here give the following short extract:

> **"And now I, Moroni, proceed to finish my record concerning the destruction of the people of whom I have been writing. For behold, they rejected all the words of Ether; for he truly told them of all things, from the beginning of man; and that after the waters had receded from off the face of this land, it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him who dwell upon the face thereof; and that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord. Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after it should be destroyed, it should be built up again a holy city unto the Lord; wherefore it could not be a New Jerusalem, for it had been in a time of old, but should be built up again, and become a holy city of the Lord; and it should be built unto the house of Israel; and that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type; for as Joseph brought his father down into the land of Egypt; even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph, that they should perish not, even as he was merciful unto the father of Joseph, that he should perish not; wherefore the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away. And there shall be a new heaven and a new earth; and they shall be like unto the old, save the old have passed away, and all things have become new. And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel. And then also cometh the Jerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb; and they are they who were scattered and gathered in from the four quarters of the earth, and from the north countries, and are partakers of the fulfilling of the covenant which God made with their father Abraham. And when these things come, bringeth to pass the scripture which saith, these are they who were first, who shall be last; and these are they who were last, who shall be first."**

The next person of whom we have any knowledge, who, in the order of time, has said anything on the subject of the New Jerusalem, was our Lord Jesus Christ in his personal ministry to the Nephites, after his crucifixion. Jesus, speaking to the remnant of the tribe of Joseph, then inhabiting ancient America, says:

"Behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a NEW JERUSALEM. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you." Jesus informed the Nephites of all things which should befall them down to the great and last day. He told them of the blessings that awaited their posterity in the latter times, when the Gentiles should find their records and should bring forth the same unto them. He predicted the destruction and entire overthrow of the Gentiles, who should reject their records—the Book of Mormon after it should be brought forth out of the earth by his power. He left a promise to the Gentiles on condition that they should repent of their sins and embrace the message contained in the records of Joseph. This promise reads as follows:

> **"But if they" (the Gentiles) "will repent" (in the day the Book of Mormon is brought forth unto them) "and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance; and they shall assist my people the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the NEW JERUSALEM; and then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the NEW JERUSALEM. And then shall the power of heaven come down among them: and I also will be in the midst."**

The next writer to which we will refer is John. This apostle, while on the Isle of Patmos, saw Jesus, who commanded him to write to the church of Philadelphia, as follows:

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, *which is* NEW JERUSALEM, which cometh down out of heaven from my God; and *I will write upon him* my new name."

This great apostle looked forward in the visions of God, and saw this same city descending from God out of heaven upon the new earth.—(See Rev. xxi. 2.)

In all the ancient revelations which we have as yet quoted, we have found none who have pointed out the precise spot for the location of this city. We learn positively from the Book of Mormon that it is to be built in the great western continent, but whether in North or South America that invaluable book does not tell us.

In September, 1830, Joseph Smith, that great prophet and seer of the last days, after having a few months previously organized the church of Christ, consisting only of six members —received a revelation, from which I take the following extract:

"Behold, I say unto you, that it is not revealed, and no man knoweth where the city shall be built, but it shall be given hereafter. Behold, I say unto you, that it shall be on the borders by the Lamanites."—(Doc. and Cov., Sec. li. Par. 3.)

By this revelation the few members of the Church, then in existence, learned the important fact that the city was to be built somewhere in the western boundaries of the United States, some fifteen hundred miles west of the State of New York, where the revelation was then given But as to the particular spot they were still held in ignorance. During the same month the Lord informed the few Saints who had received the Book of Mormon as the word of the Lord, that he had made a certain decree concerning his elect. The revelation was given in the presence of six elders. The Lord said unto them:

> **"Ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts; wherefore, the decree hath gone forth from the Father, that they shall be gathered in unto one place upon the face of this land, to prepare their hearts, and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked; for the hour is nigh and the day soon at hand when the earth is ripe; and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of hosts, that wickedness shall not be upon the earth."**

In December, 1830, the Lord gave commandment unto the Saints in the State of New York, to remove to the State of Ohio.—(Sec. lviii, par. 2.) Shortly after this the church commenced fulfilling this requirement, and within the short space of a few months, the majority of them were comfortably situated in the northern portions of Ohio. In February, 1831, the Saints were commanded to ask the Lord, and he would in due time reveal unto them the place where the New Jerusalem should be built, and where the Saints should eventually be gathered in one.—(Sec. xiii, par. 3, 10, 17, 18.)

On the 7th of March, 1831, the Saints were commanded to gather up their riches with one heart and one mind, to purchase an inheritance which the Lord should point out to them. In this revelation there were many predictions of a very important nature revealed. The inheritance, which was to be pointed out to them, and which they were to purchase, was to be the place of the New Jerusalem or Zion.—(Sec. xv, par. 12, 13, 14; also sec. lxiv. par. 2.)

In June following the Lord commanded between twenty and thirty of the elders to journey westward two by two, preaching the word and building up branches of the church wherever the people would receive their testimony. These elders were to take different routes, and meet together in the capacity of a conference in the western parts of Missouri. In this revelation the Lord said, that inasmuch as his elders were faithful, the land of their inheritance should be made known unto them; and also informed them that it was then in possession of their enemies.—(Sec. lxvi, par. 1, 2, 9.)

In this same month a small branch of the church, called the Colesville branch, who had emigrated from the State of New York to Ohio, where they had been for a few weeks, were commanded to remove to the western borders of Missouri, near the Lamanites.—(Sec. lxviii, par. 2, 3.)

Joseph Smith and several of the elders arrived at Independence, Jackson county, Missouri, about the middle of July. Soon after their arrival, a revelation was given pointing out Independence as the central place for the city, and the place for the temple a short distance west of the court house.—(Sec. xxvii, par. 1.)

In this same revelation, the Saints were informed that it was wisdom to purchase the land throughout the country, that they might obtain it for an everlasting inheritance. Sidney Gilbert was appointed by revelation as an agent for the church, to receive money to buy land for the benefit of the Saints. Edward Partridge, who had previously been ordained a bishop with the assistance of his two counselors, was commanded to divide to the Saints their inheritances according to their families. The bishop and the agent were also commanded to make preparations for the Colesville Saints, then on their way from the State of Ohio, that they might, upon their arrival, be planted in their inheritances. — (See the whole of Section XXVII.)

The following week the Colesville Saints arrived; and immediately upon their arrival, or on the first day of August, 1831, the word of the Lord came unto Joseph the Prophet, saying, "Hearken, O ye elders of my church, and give ear to my word and learn of me what I will concerning you, and also concerning this land unto which I have sent you: for verily I say unto you, blessed is he that keepeth my commandments, whether in life or death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven. Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation. For after much tribulation cometh the blessings. Wherefore, the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand. Remember this, which I tell you before, that you may lay it to heart, and receive that which shall follow."—(See Section XVIII. Paragraph 1, 2, 3.)

Here it will be seen that immediately upon the arrival of a few of the Saints upon that choice land where the New Jerusalem is to be built, they were informed that the great glory and blessings to be received upon that land were not to be enjoyed until after they should pass through much tribulation. At this time, so far as outward circumstances were manifested, there was not the least appearance of any tribulation. They were about to be located in one of the most beautiful and delightful countries in the world. It was a country, whose richness and fertility of soil far surpassed anything which they had ever before seen. It was a country abounding with springs and rivulets of the purest kind of water, whose crystal streams flowed in luxuriant abundance in almost every grove and prairie. A great variety of the most excellent timber bordered upon the rivers and water-courses. These shady and delightful groves were from one to three miles in width, extending many miles in length, while the rich, rolling prairies, covered with a gorgeous profusion of wild flowers of every hue, lay spread around among the intervening groves. Their grassy surfaces, extending for miles, presented the delightful appearance of a sea of meadows. It was a new country; but a few inhabitants had as yet formed settlements within its borders. These consisted principally of emigrants from the Southern States. The most of this choice land could be purchased of the United States government for about five shillings per acre.

It was here, then, in a country thinly inhabited, and that too by a people who were apparently friendly, that the Lord spake by the mouth of Joseph the Seer, and predicted "*much tribulation*" upon the Saints, before they could inherit the promised blessings.

The Saints, being inexperienced, could not, at that time, comprehend the nature of the tribulations with which they were to be visited. It was with them, as it was with the ancient apostles; their eyes were not opened to comprehend clearly the word of the Lord. Jesus, at several different times, intimated to his disciples, concerning his death, burial, and resurrection; but so great were their anxieties that he should be crowned king over Israel, and that they should be immediately exalted to high and important stations in his government, that they did not understand his sayings until they came to pass; so with the elders and saints in that glorious country, they saw from the revelations that a great and splendid city was to be built, and that the powers of heaven were to come down and dwell with the Saints; and now that they had learned the very spot where these great events should happen, and that they were the highly favored people who were the first to receive their inheritance by revelation in the goodly land, they were exceedingly anxious to enter directly, or as soon as possible, into the enjoyment of the promised blessings. Therefore, when the Lord told them that much tribulation awaited them, they did not seem to understand it, or lay it to heart. So eager and intent were they to build the city and enjoy the glory that the predicted tribulations seem to have almost passed from their remembrance. They had their eye fixed upon the future glory of Zion, but not on the tribulations which were to precede her exaltation.

The Lord, as if to prepare them to stand steadfast when their tribulations should come, said unto them, "Remember this, which I tell you before, that you may lay it to heart, and receive that which shall follow."—(Par. 3.) It is well that the Lord did not reveal beforehand all the horrible suffering which they were to receive from the hands of their wicked enemies; for it would have been more than they could have well endured. Many, no doubt, through their weakness and inexperience, would have shrunk back from the trial, and perhaps might, through fear, have left the country, and thus the designs and purposes of God in relation to certain things would have been frustrated. But the Lord foretold enough to encourage and strengthen them when it was fulfilled, and yet not enough to frighten them away from the land. In this thing, then, we can behold the great wisdom of God.

After informing the elders of the great tribulations which should befall the Saints, and the glory that should follow, the Lord continues to instruct them upon the greatness of the work to be performed upon that land. He says—(par 3):

> **"Behold, verily, I say unto you, for this cause I have sent you that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come; and also that you might be honored of laying the foundation, and of bearing record of the land upon which the Zion of God shall stand; and also that a feast of fat things might be prepared for the poor; yea, a feast of fat things, of wine on the less well refined, that the earth may know that the mouths of the prophets shall not fail; yea, a supper of the house of the Lord, well prepared, unto which all nations shall be invited. Firstly, the rich and the learned, the wise and the noble; and after that cometh the day of my power: then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come. Behold, I the Lord have spoken it."**

From this paragraph it will be seen that the elders were sent to that land for several purposes.

First, that they might show their obedience to the commandments by performing the mission given them while in the State of Ohio. Second, that they might be prepared to bear testimony of the things which were then in the future pertaining to that land. Third, that they might be honored in laying the foundation, and of bearing record, as eye witnesses, of the choice "land upon which the Zion of God should stand." And fourth, that a feast of fat things, or a supper of the house of the Lord might be well prepared, unto which all nations were to be invited previous to the coming of the bridegroom. O how blessed will be those servants who have kept the faith, who were thus highly honored with so glorious and important a mission! The future generations of Zion, and all the nations of the righteous, shall call them blessed! They shall sit in the councils of the Holy One of Zion in the day of his power and glory!

In the seventh paragraph of this revelation it will be perceived that a law was established, that all the Saints who should come to that land should lay their money before the bishop of the church, that lands might be purchased, and both poor and rich receive an inheritance.

An epistle was commanded to be sent to all the churches in the east, requiring them to appoint an agent to receive subscriptions to purchase land in Zion. And lest the churches should be negligent and slothful upon this subject, the Lord told them that it was his will that the disciples should "purchase the whole region of country, as soon as time would permit." "Behold here," saith the Lord, "is wisdom. Let them do this, lest they receive none inheritance save it be by the shedding of blood." (See paragraphs 10 and 11.)

It would appear from this, that unless the "*whole region*" should be purchased by the Saints they were to receive "*none inheritance*" there; and at the same time an intimation was given that unless the Saints were faithful and expeditious to do this, there would be a "*shedding of blood.*" Thus we can perceive, that the Lord saw not as man sees: he saw that the inhabitants of the country, who were then apparently friendly, would become the enemies of the Saints, and shed their blood, and drive them from all their inheritances.

That the Saints might be forewarned, and be on their guard against giving any provocation, the Lord said unto them.

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore, be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet." (Paragraph 5.)

In the 13th paragraph, Sidney Rigdon was commanded to consecrate and dedicate the land and spot of the temple unto the Lord.

On the second day of August, the foundation of the first house for the Colesville Saints was laid in Kaw township, twelve miles west of Independence. This foundation was laid by twelve men, in honor of the twelve tribes of Israel. At the same time the land of Zion was consecrated and dedicated unto the Lord by prayer.

The next day the temple lot was dedicated unto the Lord, in the presence of eighteen men.

On August 4th the first conference was held in the land of Zion.

August 7th the first funeral was attended, and on the same day another revelation was given through Joseph the prophet, making known still further the duties of the Saints. (See Section XIX.)

After receiving several other revelations, Mr. Smith returned to the churches in the east. Towards the last of August he received another revelation in Kirtland, Ohio, on the great importance of speedily gathering up money to purchase the land in Jackson county. We take the following extract:

> **"And now, behold this is the will of the Lord your God concerning his Saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence. Behold, the land of Zion, I, the Lord, hold it in mine own hands; nevertheless, I, the Lord, render unto Caesar the things which are Caesar's: wherefore I, the Lord, will that ye should purchase the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger;**

> **for Satan putteth it into their hearts to anger against you, and to the shedding of blood; wherefore the land of Zion shall not be obtained but by purchase or by blood, otherwise there is none inheritance for you. And if by purchase, behold you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance." (Section XX. Paragraph 8.)**

This remarkable prophecy in conjunction with those to which we have before referred, was given, as we have already remarked, at a time when no human sagacity could have foreseen such events. No man, unless he were a prophet, could have so clearly portrayed the subsequent history of the church. Had it not been for these and other predictions of a like nature, no one would for a moment have supposed, that the people of that boasted land of freedom, would shed the blood of the Saints, and drive them from the lands which they had purchased, and persecute them from city to city, and from synagogue to synagogue. All other denominations had been tolerated for many years, and no such scenes of persecution had been known in the United States since their constitution was formed. Religious freedom was the boast of the whole nation. Yet in the midst of such universal freedom and religious liberty, the voice of a great prophet is heard, declaring the word of the Lord, and predicting events that no one looked for—events, that to all human appearance, were very unlikely to come to pass—events that have since been fulfilled to the letter as both America and Great Britain well know.

On the 11th of September another revelation was given, from which we make the following extract:

"Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for, verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out." (Section XXI. Paragraph 7.)

Here it is again expressly foretold that the rebellious, or those Saints who should transgress the law of God, were to be cut off out of the land—were to be sent away, and not inherit the land—were to be plucked out. Thus we see that the Lord did not intend to suffer carelessness, or negligence, or wickedness on the part of his Saints who dwelt upon that holy and consecrated land. He had determined as he had expressly told them a few weeks previously that he would be obeyed. "Verily I say unto you, my law shall be kept on this land." (Section XVIII. Paragraph 4.) There was no alternative only for the Saints to keep the law of God, or else be "*plucked out*" of the land, and "*be sent away.*"

In November, 1831, among the numerous revelations given about those days, the Lord spake the following to the prophet Joseph in the State of Ohio, concerning the Saints in the land of Zion in Missouri.

> "Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them: wherefore let my servant, Oliver Cowdery, carry these sayings unto the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These things are true and faithful; wherefore transgress them not, neither take therefrom. Behold, I am Alpha and Omega, and I come quickly, Amen." (Section XXII. Paragraph 4.)

In the following April, Joseph the seer again visited the land of Zion, and received the word of the Lord in their behalf, and more fully organized them according to the laws of God, after which he returned to his home among the eastern churches.

On the 22nd and 23rd of September, 1832, a revelation was given, informing the Saints that a temple should be built upon the consecrated spot in Jackson County, before the generation then living, should all pass away, and a cloud of glory should rest upon it. (See Section IV, Paragraphs 1, 2.) In this revelation which was given in Ohio, through the prophet, the Saints were sharply reproved, and a judgment predicted upon Zion. The Lord spake thus:

> "And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have re-

> ceived, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all: and they shall remain under this condemnation until they repent, and remember the new covenant, even the Book of Mormon, and the former commandments which I have given them, not only to say, but to do according to that which I have caused to be written, that they may bring forth fruit meet for their Father's kingdom, otherwise, there remaineth a SCOURGE and a JUDGMENT to be poured out upon the children of Zion; for shall the children of the kingdom pollute my holy land? Verily, I say unto you, nay."
>
> "Verily, I say unto all those to whom the kingdom has been given, from you it must be preached unto them; that they shall repent of their former evil works, for they are to be upbraided for their evil hearts of unbelief; and your brethren in Zion, for their rebellion against you at the time I sent you." (See Paragraphs 8 and 12.)

The children of Zion had not hearkened diligently to the warnings which the prophet Joseph delivered a few months previously, or at the time he visited them; wherefore the Lord was displeased with them as manifested in the above revelation.

The inhabitants of Zion were faithfully warned of the judgments which awaited them, not only by direct revelation, but by letters. We make the following extracts from a letter written in Ohio by Joseph Smith and sent as a warning to the children of Zion in Missouri.

> "Kirtland, Ohio, January 11th, 1833.
>
> "Brother William W. Phelps—I send you the olive leaf which we have plucked from the tree of paradise—the Lord's message of peace to us; (meaning by this, a lengthy revelation which he sent in company with the letter, given December 6th, 1832. See Section VI) for though our Brethren in Zion indulge in feelings towards us, which are not according to the requirements of the new covenant; yet we have the satisfaction of knowing that the Lord approves of us, and has accepted us, and established his name in Kirtland for the salvation of the nations; for the Lord will have a place, from whence his word will go forth in these last days, in purity; for if Zion will not purify herself, so as to be approved of in all things, in his sight, he will seek another people; for his work will go on until Israel is gathered, and they who will not hear his voice, must expect to feel his wrath. Let me say unto you, seek to purify yourselves, and also the inhabitants of Zion, lest the Lord's anger be kindled to fierceness. Repent, repent, is the voice of God to Zion; and yet, strange as it may appear, yet it is true, mankind will persist in self-justification until all their iniquity is exposed, and their character past being redeemed, and that which is treasured up in their hearts be exposed to the gaze of all mankind. I say to you (and what I say to you I say to all), hear the warning voice of God, lest Zion fall, and the Lord swear in his wrath the inhabitants of Zion shall not enter into my rest. The brethren in Kirtland pray for you

unceasingly, for knowing the terrors of the Lord, they greatly fear for you." * * *

Our hearts are greatly grieved at the spirit which is breathed, both in your letter, and that of brother G****s; the very spirit which is wasting the strength of Zion like a pestilence; and if it is not detected and driven from you, it will ripen Zion for the threatened judgments of God. Remember, God sees the secret springs of human action, and knows the hearts of all living." * * * "All we can say by way of conclusion, is, if the fountain of our tears are not dried up, we will still weep for Zion. This from your brother who trembles for Zion, and for the wrath of heaven which awaits her if she repent not."

P. S.: I am not in the habit of crying peace, when there is no peace, and knowing the threatened judgments of God; I say, "Wo unto them who are at ease in Zion; fearfulness will speedily lay hold of the hypocrite." * * * "We wish you to render the (evening and morning) STAR as interesting as possible, by setting forth the rise, progress, and faith of the Church, as well as the doctrine; for if you do not render it more interesting than at present, it will fall, and the Church suffedr a great loss thereby."

JOSEPH SMITH, Jun.

That the inhabitants of Zion in Jackson County, Missouri, were plainly and in the most definite terms forewarned of the judgments of heaven which would speedily overtake them, may be seen from the following letter, written by a council of twelve high priests, in the State of Ohio, and sent to them.

"Kirtland Mills, Geauga County, Ohio, January 14th, 1833.

"From a conference of twelve high priests, to the bishop, his council, and the inhabitants of Zion.

Orson Hyde and Hyrum Smith being appointed by the said conference, to write this epistle in obedience to the commandment, given the 22nd and 23rd of September last, which says, "But verily I say unto all those to whom the kingdom has been given, from you it must be preached unto them, that they shall repent of their former evil works, for they are to be upbraided for their evil hearts of unbelief; and your brethren in Zion, for their rebellion against you at the time I sent you."

Brother Joseph, and certain others, have written to you on this all-important subject, but you have never been apprized of these things, by the united voice of a conference of those high priests that were present at the time this commandment was given.

We, therefore, Orson and Hyrum, the committee appointed by said conference to write this epistle, having received the prayers of said conference that we might be enabled to write the mind and will of God upon this subject; now take up our pen to address you in the name of the conference, relying upon the arm of the great head of the Church.

In the commandment above alluded to, the children of Zion were all, yea, even every one, under condemnation, and were to remain in that state until they repented and remembered the new covenant, even the Book of Mormon, and the former commandments, which the Lord had given them, not only to say but to do them, and bring forth fruit meet for the Father's kingdom; otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion;

for shall the children of the kingdom pollute the holy land? I say unto you nay!

The answers received from those letters, which have been sent to you upon this subject, have failed to bring to us that satisfactory confession and acknowledgment, which the spirit of our Master requires; we, therefore, feeling a deep interest for Zion, and knowing the judgments of God that will come upon her except she repent, resort to these last, and most effectual means in our power, to bring her to a sense of her standing before the Most High.

At the time Joseph, Sidney and Newel left Zion, all matters of hardness and misunderstanding were settled and buried (as they supposed), and you gave them the hand of fellowship; but, afterwards, you brought up all these things again, in a censorious spirit, accusing Brother Joseph in rather an indirect way of seeking after monarchial power and authority. This came to us in Brother Carroll's letter of June 2nd. We are sensible that this is not the thing Brother Joseph is seeking after, but to magnify the high office and calling whereunto he has been called and appointed by the command of God, and the united voice of this Church. It might not be amiss for you to call to mind the circumstances of the Nephites, and the children of Israel rising up against their prophets, and accusing them of seeking after kingly power, &c., and see what befell them and take warning before it is too late.

Brother Gilbert's letter of December 10th, has been received and read attentively, and the low, dark, and blind insinuations, which were in it were not received by us from the fountain of light, though his claims and pretensions to holiness were great. We are not unwilling to be chastened or rebuked for our faults, but we want to receive it in language that we can understand, as Nathan said to David, "Thou art the man." We are aware that brother G. is doing much, and has a multitude of business on hand; but let him purge out all the old leaven, and do his business in the spirit of the Lord, and then the Lord will bless him, otherwise the frown of the Lord will remain upon him. There is manifestly an uneasiness in Brother Gilbert, and a fearfulness that God will not provide for his saints in these last days, and these fears lead him on to covetousness. This ought not so to be; but let him do just as the Lord has commanded him, and the Lord will open his coffers, and his wants will be liberally supplied. But if this uneasy, covetous disposition be cherished by him, the Lord will bring him to poverty, shame, and disgrace.

Brother Phelps' letter of December 15th, is also received and carefully read, and it betrays a lightness of spirit that ill becomes a man placed in the important and responsible station that he is placed in. If you have fat beef and potatoes, eat them in singleness of heart, and boast not yourselves in these things. Think not, brethren, that we make a man an offender for a word; this is not the case; but we want to see a spirit in Zion, by which the Lord will build it up; that is the plain, solemn, and pure spirit in Christ. Brother Phelps requested in his last letter that Brother Joseph should come to Zion; but we say that Brother Joseph will not settle in Zion until she repent and purify herself, and abide by the new covenant, and remember the commandments that have been given her, to do them as well as say them.

You may think it strange that we manifest no cheerfulness of heart upon the reception of your letter; you may think that our minds are prejudiced so much that we can see no good that comes from you; but rest assured, brethren, that this is not the case.

We have the best of feelings, and feelings of the greatest anxiety for the welfare of Zion: we feel more like weeping over Zion than we do like rejoicing over her, for we know the judgments of God hang over her, and will fall upon her except she repent, and purify herself before the Lord, and put away from her every foul spirit. We now say to Zion, this once, in the name of the Lord, repent! repent! Awake, awake, put on thy beautiful garments, before you are made to feel the chastening rod of him, whose anger is kindled against you. Let not Satan tempt you to think we want to make you bow to us, to domineer over you, for God knows this is not the case: our eyes are watered with tears, and our hearts are poured out to God in prayer for you, that he will spare you, and turn away his anger from you.

There are many things in the last letters from Brothers G. and P. that are good, and we esteem them much. This idea of having "certain ones appointed to regulate Zion, and traveling elders has nothing to do with this part of the matter," it is something we highly approbate, and you will doubtless know before this reaches you, why William E. McLellin opposed you in this move. We fear there was something in Brother Gilbert, when he returned to this place from New York, last fall, in relation to his brother William, that was not right; for Brother Gilbert was asked two or three times about his brother William, but gave evasive answers, and at the same time, he knew that William was in Cleveland: but the Lord has taken him. We merely mention this, that all may take warning to work in the light, for God will bring every secret thing to light.

We now close our epistle by saying unto you, the Lord has commanded us to purify ourselves, to wash our hands and our feet, that he may testify to his Father, and our Father; to his God and our God, that we are clean from the blood of this generation, and before we could wash our hands and our feet, we were constrained to write this letter. Therefore, with the feelings of inexpressible anxiety for your welfare, we say again, repent, repent, or Zion must suffer, for the scourge and judgment must come upon her.

Let the bishop read this to the elders, that they may warn the members of the scourge that is coming, except they repent. Tell them to read the Book of Mormon and obey it; read the commandments that are printed, and obey them: yea, humble yourselves under the mighty hand of God, that peradventure he may turn away his anger from you. Tell them that they have not come up to Zion to sit down in idleness, neglecting the things of God, but they are to be diligent and faithful in obeying the new covenant.

There is one clause in Brother Joseph's letter, which you may not understand; that is this, "if the people of Zion did not repent, the Lord would seek another place, and another people. Zion is the place where the temple will be built, and the people gathered, but all people upon that holy land being under condemnation, the Lord will cut off, if they repent not, and bring another race upon it, that will serve him. The Lord will seek another place to bring forth and prepare his word to go forth to the nations, and as we said before so say we again, Brother Joseph will not settle in Zion, except she repent, and serve God, and

> obey the new covenant. With this explanation, the conference sanctions Brother Joseph's letter.
>
> Brethren, the conference meets again this evening, to hear this letter read, and if it meets their minds, we have all agreed to kneel down before the Lord, and cry unto him with all our hearts that this epistle, and brother Joseph's, and the revelations also, may have their desired effect, and accompilsh the thing, whereunto they are sent, and that they may stimulate you to cleanse Zion, that she mourn not. Therefore, when you get this, know ye, that a conference of twelve High Priests have cried unto the Lord for you, and are still crying, saying, spare thy people, O Lord, and give not thy heritage to reproach. We now feel that our garments are clean from you, and all men, when we have washed our feet and hands according to the commandments.
>
> We have written plain at this time, but we believe not harsh. Plainness is what the Lord requires, and we should not feel ourselves clear, unless we had done so; and if the things we have told you be not attended to, you will not long have occasion to say, or to think rather, that we may be wrong in what we have stated. Your unworthy brethren are determined to pray unto the Lord for Zion as long as we can shed the sympathetic tear, or feel any spirit to supplicate a throne of grace in her behalf.
>
> The school of the prophets will commence if the Lord will, in two or three days. It is a general time of health with us. The cause of God seems to be rapidly advancing in the eastern country; the gifts are beginning to break forth so as to astonish the world, and even believers marvel at the power and goodness of God. Thanks be rendered to his holy name for what he is doing. We are your unworthy brethren in the Lord, and may the Lord help us to all do his will, that we may at last, be saved in his kingdom.
>
> ORSON HYDE
> HYRUM SMITH

After the inhabitants of Zion had received these numerous and pointed prophetic warnings, some of them began to repent; and in the month of March, 1833, the word of the Lord came unto Joseph the Seer, saying,—

> "Behold, I say unto you, that your brethren in Zion begin to repent, and the angels rejoice over them; nevertheless, I am not well pleased with many things; and I am not well pleased with my servant, William E. McLellin, neither with my servant, Sidney Gilbert; and the bishop also, and others have many things to repent of; but verily I say unto you, that I, the Lord, will contend with Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before me; for she shall not be removed out of her place. I, the Lord, have spoken it. Amen." (Section lxxxv., Par. 8.)

Notwithstanding the repentance manifested on the part of some, there were others with whom the Lord was not well pleased; hence they were still threatened with chastisements. In the month of August, 1833, the word of the Lord came again unto his servant Joseph, in the town of Kirtland, in the northern part of Ohio. This revelation seems to have been given in order to prepare the minds of the Saints, that they might know how to act in relation to their enemies who were shortly to fall upon them, as wolves upon their defenseless prey. (See the whole of Section lxxxvi.) In this revelation the Lord said:

> **"Whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal; therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy; for if you will not abide in my covenant, ye are not worthy of me; therefore renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children; and again the hearts of the Jews unto the prophets, and the prophets unto the Jews, lest I come and smite the whole earth with a curse, and all flesh be consumed before me." (Par. 3.)**

From this extract it will be seen, that the Lord decreed to try and prove the Saints in all things, even unto death. How could this decree be fulfilled unless he suffered their enemies to persecute them unto death?

In the month of November, 1833, our enemies in Jackson County—sectarian priests and people—professors of religion and non-professors, arose *en masse* against men, women and children of the Saints, and expelled them from the county. Some of the Saints were shot, some were tied up and whipped until their bowels gushed out; many perished by exposure to hunger and cold, being driven from their own firesides and from all their hard earnings. Over two hundred of their houses were burned, their fences and crops destroyed, their cattle and horses plundered; their household furniture, beds, bedding, goods, chattels, &c., were either destroyed or robbed from them, and they were driven across the Missouri river into a county north, where the most of them found a temporary shelter from the inclemency of the weather. For the particulars concerning this dreadful persecution, and the horrid cruelties inflicted upon the Saints, see P. P. Pratt's history of the Missouri persecutions, and also many of the periodicals, published by the Saints soon afterwards.

Here, then, was the commencement of our tribulations as foretold by the word of the Lord, months and years before it came to pass. We ask our readers to reflect for a few moments upon the vast number of prophetic warnings which we have already quoted, and then again reflect upon their literal and speedy fulfilment. Is it possible for any honest man, free from bigotry and prejudice, to read these important prophecies, and their exact fulfilment without being irresistably convinced that Joseph Smith was a great prophet of God?

When the Saints first located upon that land, did not the Lord, by the mouth of Joseph, foretell that they should have "much tribulation," before they should inherit the great blessings promised on that land? Did he not foretell that their enemies should be stirred up to *bloodshed* against them? Did he not foretell, that unless they did as he commanded they "should be plucked up out of the land and sent away?" Did he not tell them over and over again that a "scourge and judgment" awaited them? Did he not tell them that he would *chasten* them, and *contend* with them, and *plead* with them until they overcame and were made clean? Did he not *decree* that he would *try* them and *prove* them in all things even unto *death?* Did he not say that if they would not do as he commanded they should be "persecuted from city to city, and from synagogue to synagogus, and but few, should stand to receive an inheritance?" Was not letter after letter, as well as revelations, sent to them, telling them, if they did not repent, that great judgments awaited them? With all these thrilling, fearful warnings, the children of Zion only manifested a partial repentance, and the predicted scourges and judgments came, and the Saints were made to feel to their sorrow and great distress that the word of the Lord had not been spoken in vain.

When the Saints were driven from their houses and lay in the open prairies and in the cold, dreary wilderness—a remarkable phenomenon appeared in the heavens, which was seen by many millions for thousands of miles over our globe, viz., the METEORIC SHOWER, or shooting stars, which created quite a panic among the persecutors of the Saints who were then in the act of driving, plundering, and destroying them and their property. This was one of the great signs in the heavens, manifested in the last days; many others, still more marvelous, are yet to appear.

After the Saints had procured comfortable homes in Clay County, they were again menaced by mobs and forced to leave and form a settlement in a new portion of the state, where they remained until the year 1838, when then they were driven by their merciless persecutors into the State of Illinois, and founded the city called Nauvoo, upon the eastern bank of the Mississippi.

That our readers may form some idea of these cold-blooded persecutions, we here insert a memorial of the city council of the city of Nauvoo to the Congress of the United States.

AMERICAN EXILES' MEMORIAL TO CONGRESS

To the Honorable Senators and Representatives of the United States of America, in Congress Assembled

We, the undersigned members of the city council of the city of Nauvoo, citizens of Hancock county, Illinois, and exiles from the State of Missouri, being in council assembled, unanimously, and respectfully, for ourselves and in behalf of many thousands of other exiles, memorialize the honorable Senators and Representatives of our nation upon the subject of the unparalleled persecutions and cruelties inflicted upon us and upon our constituents, by the constituted authorities of the State of Missouri, and likewise upon the subject of the present unfortunate circumstances in which we are placed in the land of our exile. As a history of the Missouri outrages has been extensively published, both in this country and in Europe, it is deemed unnecessary to particularize all of the wrongs and grievances inflicted upon us in this memorial; as there is an abundance of well-attested documents to which your honorable body can at any time refer; hence we only embody the following important items for your consideration:

First. Your memorialists, as free-born citizens of this great Republic, relying with the utmost confidence upon the sacred "Articles of the Constitution" by which the several states are bound together, and considering ourselves entitled to all the privileges and immunities of free citizens in what state soever we desired to locate ourselves, commenced a settlement in the county of Jackson, on the western frontiers of the State of Missouri in the summer of 1831. There we purchased lands from government; erected several hundred houses; made extensive improvements; and shortly the wild and lonely prairies and stately forests were converted into well-cultivated and fruitful fields. There we expected to spend our days in the enjoyment of all the rights and liberties bequeathed to us by the sufferings and blood of our noble ancestors. But alas! our expectations were vain. Two years had scarcely elapsed before we were unlawfully and unconstitutionally assailed by an organized mob, consisting of the highest officers in the county, both civil and military, who boldly and openly avowed their determination, in a written circular, to drive us from said county. As a specimen of their treasonable and cruel designs, your honorable body are referred to said circular, of which the following is but a short extract, namely, 'We, the undersigned citizens of

Jackson county, believing that an important crisis is at hand as regards our civil society, in consequence of a pretended religious sect of people that have settled and are still settling in our county, styling themselves Mormons, and intending, as we do, to rid our society, 'peaceably,' if we can—'forcibly,' if we must; and believing, as we do, that the arm of the civil law does not afford us a guarantee, or at least a sufficient one, against the evils which are now inflicted upon us, and seem to be increasing by the said religious sect, deem it expedient and of the highest importance to form ourselves into a company for the better and easier accomplishment of our purpose.' This document was closed in the following words: 'We therefore agree, after timely warning and receiving an adequate compensation for what little property they cannot take with them, they refuse to leave us in peace as they found us, we agree to use such means as may be sufficient to remove them, and to that end we each pledge to each other our bodily powers, our lives, fortunes, and sacred honors.'

To this unconstitutional document were attached the names of nearly every officer in the county, together with the names of hundreds of others. It was by this band of murderers that your memorialists, in the year 1833, were plundered of their property, and robbed of their peaceable homes. It was by them their fields were laid waste, their houses burned, and their men, women, and children, to the number of about twelve hundred persons, banished as exiles from the county, while others were cruelly murdered by their hands.

Second. After our expulsion from Jackson county we settled in Clay county, on the opposite side of the Missouri river, where we purchased lands both from the old settlers and from the land office; but soon we were again violently threatened by mobs, and obliged to leave our homes and seek out a new location.

Third. Our next settlement was in Caldwell county, where we purchased most of the lands in said county, besides a part of the lands in Davis and Carroll counties. These counties were almost entirely in a wild and uncultivated state, but by the persevering industry of our citizens, large and extensive farms were opened in every direction, well stocked with numerous flocks and herds. We also commenced settlements in several other counties of the state, and once more confidently hoped to enjoy the hard-earned fruits of our labor unmolested; but our hopes were soon blasted. The cruel and murderous spirit which first began to manifest itself in the constituted authorities and inhabitants of Jackson county, and afterwards in Clay and the surrounding counties, receiving no check either from the civil or military power of the State, had, in the meantime, taken courage, and boldly and fearlessly spread its contaminating and treasonable influence into every department of the government of said State. Lieutenant Governor Boggs, a resident of Jackson county, who acted a conspicuous part in our expulsion from said county, instead of being tried for treason and rebellion against the Constitution, and suffering the just penalty of his crimes, was actually elected Governor and placed in the executive chair. Thus the inhabitants of the State were greatly encouraged to renew with redoubled fury their unlawful attack upon our defenseless settlements. Men, women, and children were driven in every direction before their merciless persecutors. Robbed of their possessions, their property, their provisions, and their all; cast forth upon the bleak, snowy praries, houseless and unprotected, many sunk down and expired under their accumulated sufferings, while others, after enduring hunger and the severities of the season, suffering all but death, arrived in Caldwell county, to which place they were driven from all the surrounding counties only to witness a more heart-rending scene. In vain had we appealed to the constituted authorities of Missouri for protection and redress of our former grievances; in vain we now stretched out our hands, and appealed, as the citizens of this great Republic, to the sympathies—to the justice and magnanimity of those in power; in vain we implored, again and again, at the feet of Governor Boggs, our former persecutor, aid and protection against the ravages and murders now inflicted upon our defenseless and unoffending citizens. The cry of American citizens, already twice driven and deprived of liberty, could not penetrate their adamantine hearts. The Governor, instead of sending us aid, issued a proclamation for our EXTERMINATION and BANISHMENT; ordered out the forces of the State, placed them under the command of General Clarke, who, to execute these exterminating orders, marched several thousand troops into our settlements in Caldwell county, where, unrestrained by fear of law or justice, and urged on by the highest authority of the State, they laid waste our fields of corn, shot down our cattle and hogs for sport, burned our dwellings, inhumanly butchered some eighteen or twenty defenseless citizens, dragged from their hiding places little children, and, placing the muzzles of their guns to their heads, shot them with the most horrid oaths and imprecations. An aged hero and patriot of the revolution, who served under General Washington, while in the act of pleading for quarters, was cruelly murdered and hewed in pieces with an old corn-cutter; and in addition to all these savage acts of barbarity, they forcibly dragged virtuous and inoffensive females from their dwellings, bound them upon benches used for public worship, where they, in great numbers ravished them in a most brutal manner. Some fifty or sixty of the citizens were thrust into prisons and dungeons, where, bound in chains, they were fed on human flesh, while their families and some fifteen thousand others, were, at the point of the bayonet, forcibly expelled from the State. In the meantime, to pay the expenses of these horrid outrages, they confiscated our property and robbed us of all our possessions. Before our final expulsion, with a faint and lingering hope, we petitioned the State Legislature, then in session. Unwilling to believe that American citizens could appeal in vain for a restoration of liberty, cruelly wrested from them by cruel tyrants. But in the language of our noble ancestors "our repeated petitions were only answered by repeated injuries." The Legislature, instead of hearing the cries of 15,000 suffering, bleeding, unoffending citizens, sanctioned and sealed the unconstitutional acts of the Governor and his troops, by appropriating 200,000 dollars to defray the expense of exterminating us from the State.

No friendly arm was stretched out to protect us. The last ray of hope for redress in that State was now entirely extinguished. We saw no other alternative but to bow down our necks, and wear the cruel yoke of oppression, and quietly and submissively suffer ourselves to be banished as exiles from our possessions, our property, and our sacred homes; or otherwise, see our wives and children coldly murdered and butchered by tyrants in power.

Fourth. Our next permanent settlement was in the land of our exile, the State of Illinois, in the spring of 1839. But even here we were not secure from our relentless persecutor, the State of Missouri. Not satisfied in having drenched her soil in the blood of innocence, and expelling us from her borders, she pursues her unfortunate victims into banishment, seizing upon and kidnapping them in their defenseless moments, dragging them across the Mississippi river upon their inhospitable shores, where they are tortured, whipped, immured in dungeons, and hung by the neck without any legal process whatever. We have memorialized the former executive of this state, Governor Carlin, upon these lawless outrages committed upon our citizens, but he rendered us no protection. Missouri, receiving no check in her murderous career, continues her depredations, again and again kidnapping our citizens, and robbing us of our property; while others, who fortunately survived the execution of her bloody edicts, are again and again demanded by the executive of that state, on pretense of some crime, said to have been committed by them during the exterminating expedition against our people. As an instance, General Joseph Smith, one of your memorialists, has been three times demanded, tried and acquitted by the courts of this state, upon investigation under writs of habeas corpus, once by the United States court for the district of Illinois, again by the Circuit Court of the State of Illinois, and lastly, by the municipal Court of the City of Nauvoo, when at the same time a *nulle prosequi* had been entered by the courts of Missouri, upon all the cases of that State against Joseph Smith and others. Thus the said Joseph Smith has been several times tried for the same alleged offense, put in jeopardy of life and limb, contrary to the fifth article of the amendments to the Constitution of these United States; and thus we have been continually harassed and robbed of our money to defray the expenses of those vexatious prosecutions. And what at the present time seems to be still more alarming, is the hostility manifested by some of the authorities and citizens of this State. Conventions have been called; inflammatory speeches made; and many unlawful and unconstitutional resolutions adopted, to deprive us of our rights, our liberties, and the peaceable enjoyment of our possessions. From the present hostile aspect, and from bitter experience in the State of Missouri, it is greatly feared that the barbarous scenes acted in that State will be re-enacted in this. If Missouri goes unpunished, others will be greatly encouraged to follow her murderous examples. The afflictions of your memorialists have already been overwhelming, too much for humanity, too much for American citizens to endure without complaint. We have groaned under the iron hand of tyranny and oppression these many years. We have been robbed of our property to the amount of two millions of dollars. We have been hunted as the wild beasts of the forest. We have seen our aged fathers who fought in the Revolution, and our innocent children, alike slaughtered by our persecutors. We have seen the fair daughters of American citizens insulted and abused in the most inhuman manner, and finally we have seen fifteen thousand souls, men, women, and children, driven by force of arms, during the severities of winter, from their sacred homes and firesides, to a land of strangers, penniless and unprotected. Under all these afflicting circumstances, we imploringly stretch forth our hands towards the highest councils of our nation, and humbly appeal to the illustrious senators and representatives of a great and free people for redress and protection.

Hear, O hear the petitioning voice of many thousands of American citizens who now groan in exile on Columbia's free soil. Hear, O

> **hear the weeping and bitter lamentations of widows and orphans, whose husbands and fathers have been cruelly martyred in the land where the proud eagle exultingly floats. Let it not be recorded in the archives of the nations, that Columbia's exiles sought protection and redress at your hands, but sought it in vain. It is in your power to save us, our wives, and our children, from a repetition of the bloodthirsty scenes of Missouri, and thus greatly relieve the fears of a persecuted and injured people, and your petitioners will ever pray.**

The names of the members of the city council, as petitioners, are omitted for want of room.

The foregoing memorial was presented to Congress in the spring of 1844, making the third time that those horrid scenes of murder have been laid before them since the beginning of our exile, but all to no purpose. Our petitions are unheeded or treated with contempt. And thousands of American citizens must linger out a life of wretched exile, deprived of the use of their own lands, and of the sacred rights of American liberty.

Copy of a Letter Written to the Chairman of the Committee of the Judiciary in the Senate of the U. S. on Missouri Outrages

> **Hon. Mr. Berian, Sir: To the committee of the Judiciary over which you have the honor of presiding as chairman, has been referred, by the Senate, the memorial of several thousand citizens of the county of Hancock and State of Illinois, in which are delineated the barbarous and savage scenes of cruelty, and horrible persecutions, inflicted upon some 15,000 American citizens by the State of Missouri. You will perceive, sir, that the memorialists, confiding in the wisdom, integrity, and patriotism of the honorable members of Congress, have, in said memorial, freely poured forth their complaints, imploring at the feet of this illustrious body of statesmen, that redress which they, in their magnanimity and high sense of justice, are willing to bestow. Some of the Hon. Members with whom I have conversed are inclined to believe that our only prospect of redress is through the courts of Judicature in the State of Missouri. But, sir, we are fully persuaded by said experience, that there is no hope from that quarter. We have, as you will perceive by the memorial, and as we are prepared to prove by an abundance of other documents and testimony, appealed to the Circuit courts, to the executive and legislative power, and to many other authorities, both civil and military, in said State; but all in vain. And, sir, so great are the hostilities still manifested by that State, that we are not secure from her depredations in our present location, with the great Mississippi between us. How then shall we dare enter her territories in direct violation of the Governor's exterminating and banishing edict, to prosecute our just claims? Who will protect our witnesses from the martialed hosts of Missouri, whose hands are still reeking with the blood of our aged fathers and our innocent children? Where is the man who thinks so little of life that he would have the boldness to plead our cause under the blood-stained banners of that fallen State? Where the jury or judge that dare lisp one favorable sentence in behalf of our much-injured, though innocent**

people? But, sir, a constitutional question interposes, for instance; though we are exiles, yet we are considered citizens of the State of Illinois. And the Constitution expressly declares, "That the judicial power of the United States shall not be construed to cases of law and equity, arising between one state and citizens of another. (See Amendments to Constitution.)

Now, sir, how can we, as citizens of Illinois, constitutionally institute a case in any court against the State of Missouri. By the STATE we have sustained injuries. By the STATE we have been plundered and robbed of our houses and lands. By the STATE we have been forced, at the point of the bayonet, into exile. And now, as citizens of another State, we cannot constitutionally proceed against Missouri as a State in any judicial tribunal. If we are told to proceed judicially against individuals, and not against the State: we reply, that at the time of our expulsion we were not a body corporate; consequently, each individual would be under the necessity of instituting several hundred separate and distinct suits against the various individuals from whom he had sustained loss of property or injury, during the several years in which these persecutions raged; and taking into consideration the many thousands who have suffered; the number of cases would amount, at the least calculation, to tens of thousands. Then, sir, if we were fortunate enough to carry this infinite number of cases through the courts of Missouri, at an expense of many millions of dollars, besides for the protection of witnesses, the expense of a large army, sufficient to compete with the forces of the State, still we have every reason to believe, from bitter experience, that we should be under the necessity of appealing all these innumerable cases to the Supreme Court of th U. S., and if judgment were rendered in our favor, it would require a large armed force for the execution of those judgments in levying on property, &c. But why need I dwell any longer upon impossibilities. The plain facts of the case are, that in Congress is our only hope of redress. Must we or can we believe that our petition will be in vain? It is, sir, from a deep sense of duty to myself, and to many thousands of sufferers who have entrusted this memorial to my charge, that I intrude these few lines before you. With feelings of deep and intense anxiety, I await the report of the committee, earnestly desiring that the same may be favorable; and that the memorial, together with the report, may be printed, and come before the Senate for further consideration.

Most respectfully,

ORSON PRATT.

Washington City, May 11th, 1844.

From the year 1839 to 1846 the Saints dwelt in Nauvoo and vicinity. During the latter part of their residence in that country, they were much persecuted by mobs, who destroyed much property and many lives of the Saints, among whom Joseph, the prophet, and his brother Hyrum fell as martyrs. The persecutions at length became so violent that the Saints were forced to leave their comfortable homes in the cold, dreary months of February and March, and seek refuge in the wild, desolate prairies of Iowa, which were mostly uninhabited.

Having received nothing but one continued series of persecutions since the rise of the Church, the Saints were determined to seek out a location far distant from the inhuman, bloodthirsty savages, who dwelt in the United States under the pious name of Christians. They accordingly sent nearly 200 men to explore the great interior of North America, who, being directed by the Spirit of God, found a suitable location in the Great Basin of Upper California, near the southern shore of the Great Salt Lake. In this retired place the Saints began to gather by thousands. This settlement is upwards of one thousand miles from the extreme western frontiers of the United States. It is separated from Western California, or the gold regions, not only by large and extensive deserts, but by the high and lofty range of the Sierra Nevada; while on the east the snow-capped ridge of the Rocky Mountains forms a natural boundary between it and the immense plains, bordering, like a vast ocean, upon their eastern base. This is now one of the most wild, romantic and retired countries on the great western hemisphere. It is there that the Saints hope to rest for a season from the fury of the oppressor, and strengthen themselves in the Lord. It is there that they intend gathering from the various nations of the earth, until the Lord, by revelation or his providence, shall direct otherwise.

But where is the spot where the city of Zion or the New Jerusalem shall stand? We answer, in Jackson County, State 204 of Missouri, on the western frontiers of the United States. It is there that the City of Zion shall be built. All the other cities that have been built by the gathering of the Saints are called, not Zion, but "stakes of Zion."

The term "ZION" in the scriptures is frequently applied to the people of God who should live on the earth in the last days. Isaiah, when beholding the great events which were to precede the coming of the "Lord God with a strong hand," commands the people of God in the following language:—"*O Zion, that bringest good tidings, get thee up into the high mountain.*" It will at once be admitted that a city, called Zion, could not fulfil this prophetic command of Isaiah, therefore he must have addressed this prediction to a people instead of a city. The people, called Zion, who were to bring good tidings, were required to "Get up into the high mountain." This prophecy the Saints are now fulfilling: they are moving by thousands from various parts of the globe into the "*high places of the earth,*" among the Rocky Mountains, where they are forming a prosperous settlement, elevated over four thousand feet above the level of the sea. This prediction of Isaiah never has been fulfilled in former days: indeed it is a prediction to be fulfilled immediately before the great day of the coming of the Lord God, as will be seen by the context. "Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

It may appear strange unto many that the Saints should go out from the midst of the United States, and settle in the interior wilds of North America, in a country uninhabited except by roving tribes of Indians. But it will be recollected that the Church was forced to do this, or else see their wives and children butchered by Gentile Christians. But all this has been done that the Book of Mormon might be fulfilled. In that sacred book Jesus utters the following prediction:

> **"Wo, saith the Father, unto the unbelieving of the Gentiles, (meaning the people of the United States who should disbelieve in the Book of Mormon.) for notwithstanding they have come forth upon the face of this land, and have scattered my people, who are of the house of Israel, (meaning the Indians;) and my people who are of the house of Israel, have been cast out from among them, and have been trodden under feet by them; and because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon my people who are of the house of Israel, verily, verily I say unto you, that after all this, and I have caused my people who are of the house of Israel, to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a bye-word among them. And thus commandeth the Father that I should say unto you, at that day when the Gentiles (the people of the United States) shall sin against my gospel (contained in the Book of Mormon,) and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and**

> of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel (meaning ing the Book of Mormon,) behold, saith the Father, *I will bring the fulness of my gospel from among them*; and then will I remember my covenant which I have made unto my people, O house of Israel (meaning the Indians,) and I will bring my gospel unto them; and I will show unto thee, O house of Israel, that the Gentiles shall not have power over you, but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel."

It will be recollected that this prediction was in print in the Book of Mormon before the church of the Saints was organized, and about sixteen years afterwards it began to be fulfilled. The Lord began to bring the fulness of his gospel from among that persecuting nation of Gentiles, in the year 1846. Then the children of Zion began by thousands to depart out of their midst, carrying with them the fulness of the gospel, which includes the keys, authority, powers, and blessings of the everlasting priesthood. Since that time, Zion has located herself according to the prediction of Isaiah "*in the high mountain*" (4300 feet above the sea level); and the fulness of the gospel, with its heavenly powers and blessings is now in the midst of many powerful tribes or nations of Israel or Indians; and thus has the prophecy of Jesus been in part fulfilled. The remainder of this great prophecy will soon come to pass, and then many of the Indian nations will become a civilized and Christian people, after which the Indians, who are the remnant of Joseph, will build the city called the New Jerusalem or Zion, being assisted by the Gentile Saints.

INDIANS
—
BUILD
JERUSALEM

If the Gentile Saints had built up the city of Zion in Jackson county, Missouri, before the gospel had been taken from among that nation, and before many of the Indian nations became converted, it would have falsified the prediction of Jesus in the Book of Mormon.

The converted remnants of Joseph are to be the principal actors in the great work of the building up of the city of Zion; after which the Indian nations will be gathered in one to the city of Zion and the surrounding country; then the powers of heaven will be revealed, and Jesus will descend in his glory and dwell in the midst of Zion. This is what is predicted in the Book of Mormon, and it will not take place in any other way.

Not only the Book of Mormon predicts the building up of Zion, before the coming of the Lord, but many of the Jewish prophets. The Psalmist says, "When the Lord shall build up Zion, he shall appear in his glory. He appears in his glory "to declare the name of the Lord in Zion, and his praise in Jerusalem, when the people are gathered together, and the kingdoms to serve the Lord" (verses 21, 22). When the Lord arises, and has mercy upon Zion, and shows favor unto her (see verse 13), then "the heathen shall fear the name of the Lord, and all the kings of the earth in his glory" (verse 15.)

"The Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord." (Isa. 59:20.) Zion must first be built, and Jacob must in some measure be turned from transgression before the Redeemer comes to Zion. Paul says, "blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: as it is written, "there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins." * Now unless Zion be built up by a part of Israel, who shall turn from transgression, these prophecies never could be fulfilled. Isaiah says, "the Redeemer shall come to Zion." Paul says, "the Deliverer shall come out of Zion." Isaiah says that he shall come to those who "turn from transgression in Jacob." Paul says, he shall "come out of Zion to turn away ungodliness from Jacob." Both of these writers speak of these events as still in the future. Now, how could "the Deliverer come out of Zion" unless he first "come to Zion?" and how could he come to Zion unless he first built up Zion? and how could he build up Zion unless he gave commandments and revelations to his saints, designating the time when, the place where, and the pattern after which he would have it built.

If the building up of the city of Zion must assuredly take place before the Lord appears in his glory, then there must assuredly be more revelation given to accomplish so important a work. No uninspired man would know when to commence such a work; neither would he know the place where the Most High would have such a city; neither would he know any thing of the order of architecture which would be the most pleasing in the sight of Jehovah; neither would he know any thing of the size or pattern of the sanctuary and tabernacle which, according to the scriptures, must be built in Zion. An uninspired man would be in total ignorance in regard to every thing connected with this preparatory city for the coming of the Lord. Hence the great necessity for more revelation and inspired prophets in the last days.

> **Unless Zion be built up there can be no salvation for Israel, for the Lord says: "I will place salvation in Zion for Israel my glory." The Psalmist, when contemplating this great work, exclaims: "Oh, that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad." Therefore, Israel may look in vain for restoration and salvation only from Zion. It is in Zion that the kingdom of God will exist in its glory and beauty; it is in Zion that salvation and the keys of authority for the deliverance of the Saints and of Israel will be placed. "Saviors shall come up on Mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's."**

Because Zion, in ancient times existed at Jerusalem, in Palestine, many have supposed that the Zion of the last days, so frequently the subject of prophecy, will also exist at Jerusalem. But when we compare the events which are to transpire at Jerusalem, with those which will take place in Zion, we are constrained to believe them to be two different places and cities, separated from each other, and inhabited by people in circumstances quite different from each other. It is very evident from the scriptural prophecies, that a large portion of the Jews who assemble at Jerusalem, before the coming of Christ, will be unbelievers in the true Messiah, whom their fathers crucified. They will gather with the expectation that the Messiah is yet to come in great glory with the clouds of heaven, as predicted by Daniel the prophet. Both the Jews and the Christians believe alike in the glory and power of the Messiah which is to come: they both expect him to come as a great king to reign over Israel in great splendor, and that "all people, nations, and languages," that escape his vengeance, "will serve him," and that Israel at that time will be delivered from all their enemies, and become the head among the nations;

but the Jews do not believe that this glorious personage will be Jesus of Nazareth; whereas the Christians believe that the crucified Messiah will be the great king who will come and reign in glory among Israel. The Jews and Christians only differ as to the personage, and not in relation to the grand events which that personage is to perform. A portion of the Jewish nation will sincerely remain in error in regard to the *personage* until he descends with all his saints, and stands his feet upon the mount of Olives, and destroys the assembled nations who will at that time be in the very act of taking Jerusalem. After this grand and powerful deliverance of their nation, they will look more attentively upon this mighty deliverer, and what will be their astonishment when they behold his wounded side and hands Some of them, not once mistrusting that he is the poor despised Nazarene whom their fathers put to death, will "say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." "They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families, every family apart, and their wives apart." This mourning will not be the mourning of despair, but of love and affection which they will have for Jesus when they recognize him by the wounds of his hands and side, and reflect upon their own iniquities in so long rejecting him, and the cruelty of their fathers in putting him to death. That it is not the mourning of despair is evident from the fact, that he then "will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications." (verse 10.) This mourning is compared to the mourning once manifested in the valley of Megiddon. Josiah, king of Israel, having been slain in that valley, "Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah; and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel." The mourning and lamentations of the Jews because their fathers put to death their king, will be, in some respects, of a similar nature.

Notwithstanding the stubbornness of the Jews in rejecting Jesus of Nazareth until the very time of his coming, yet upon their sincere repentance he will have mercy upon them. They will be brought down very humble, because of the sore judgments and great calamities which will befall them immediately before the coming of the Messiah; for all nations will come against them to battle, and will succeed in taking one-half of their city, and half of the Jews will become captives or prisoners, their houses will be rifled and their women ravished; in the midst of these overwhelming calamities, the Jews will humble themselves exceedingly, and will call upon the God of their fathers to deliver them, and they will be willing to say, "blessed is he that cometh in the name of the Lord;" they will be humble enough to receive any deliverer that will come in his name, and extricate them from their sore troubles. At length a deliverer comes, which they afterwards find to their astonishment, is the very Jesus that was crucified; then come their great mourning and repentance, immediately after which they will embrace the gospel or the ordinance of baptism "for remission of their sins." This is evident from the fact, that after Zechariah has described their mourning, he proceeds, in the next verse, to say that "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanliness." This fountain is described in the fourteenth chapter. "And it shall be in that day, that living waters shall go out from Jerusalem, half of them towards the former sea, and half of them towards the hinder sea; in summer and in winter shall it be." This same fountain will break out from under the threshold of the temple, on its eastern side; and but a short distance from its source, eastward, it becomes a river of considerable magnitude, that cannot be forded. As this fountain is opened to the inhabitants of Jerusalem for sin and uncleanness, it will no doubt be the water in which they will be baptized for remission of sins. "Then shall Jerusalem be holy, and there shall be no strangers pass through her any more."

We shall now point out some of the peculiarities which will distinguish Zion from Jerusalem.

1. Zion is called a "wilderness," but "Jerusalem a desolation."

2. Zion is to be called "sought out," "a city not forsaken," Jerusalem was not sought out, but was a city inhabited before Israel came out of Egypt. Jerusalem has also been *forsaken* for many generations.

3. The light of Zion is to come, and the glory of the Lord is to arise upon her, before wickedness is destroyed from among the nations; whereas Jerusalem is not to become holy, and the glory of God is not to arise upon her, until the Lord comes and destroys wickedness, and converts the Jews. That great darkness will reign among the nations, while Zion will be in the light, is clearly predicted by Isaiah, who addresses her in the following beautiful and prophetic language, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." The nature of the light and glory which will be seen upon Zion, is described as follows:—"And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a *cloud* and *smoke* by day, and the shining of a *flaming fire by night*." When the Lord builds up Zion, and she begins to shine, Isaiah says, "The Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." Zion will be distinguished from Jerusalem

by her people being all righteous, as Isaiah says, "Thy people shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified."

4. Zion is to "get up into a high mountain" before the coming of the Lord, while Jerusalem is required to do no such thing.

5. "The redeemed of the Lord shall return, and come with singing unto Zion," ** but the Jews will not be redeemed from their sins and uncleanness until after they have rebuilt their city and temple. The first are redeemed before they return to Zion, the latter are redeemed after the Messiah comes.

6. When the redeemed return to Zion, everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away," but Jerusalem is to have much sorrow and mourning after the Jews return.

7. "The Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody," but Jerusalem is not called a *wilderness* neither a *desert.*

8. "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great king. God is known in her palaces for a refuge. For, lo! the kings were assembled, they passed by together. They saw it, and so they marveled, they were troubled, and hasted away. Fear took hold upon them there, and pain, as of a woman in travail." The glory of Zion is to strike terror to the heart of kings, insomuch that when they pass by and see it, they will haste away, but no such terror and fear will seize upon them when they come up to Jerusalem and commence taking it, rifling the houses and ravishing the women, consequently, the cloud and smoke by day, and the shining of the flaming fire by night, will be for a defense unto Zion, that the kings of the nations will not dare wage war against it, but Jerusalem will not have any such glorious appendage to strike terror to the nations, and to cause

their kings to haste away with great fear, like a woman in travail.

9. "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us." The city of God or Zion is to be helped *right early,* notwithstanding the raging of the heathen; but Jerusalem will not be helped and delivered until the Lord comes with all his saints.

10. "The mighty God, even the Lord hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice." Zion is represented as "the perfection of beauty," and God will shine out of it before he comes, and the saints, (not Jews), are to be gathered unto the Lord; for this purpose a proclamation of gathering is to be given both to the heavens and to the earth. All these things are very different from what is to transpire at Jerusalem.

11. "O give thanks unto the Lord, for he is good; for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands from the east, and from the west, from the north, and from the south. They wandered in the wilderness, in a solitary way, they found no city to dwell in. Hungry and thirsty their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation." "He turneth the wilderness into a standing water, and dry ground into water springs, and there he maketh the hungry to dwell, that they may prepare a city for habitation, and sow the fields, and plant

vineyards which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly, and suffered not their cattle to decrease." These events cannot have reference to the gathering of the Jews, for they will not wander in a solitary way in the wilderness, being hungry and thirsty, and being led by the Lord to a place where they can prepare a city for habitation. This, therefore, has reference to another people, and to another place separate from Jerusalem. The people who are to "wander in the wilderness in a solitary way," are to be the "*redeemed of the Lord*" gathered from the east, west, north, and south. The Lord himself is to lead them, and perform miracles in causing springs of water to break out in the desert, and in the wilderness, and from the dry ground, for the benefit of his redeemed. "The wilderness and the solitary place shall be glad for them, the desert shall rejoice and blossom as the rose." The Jews will not be thus led when returning to Jerusalem.

12. Even the house of Israel, or the ten tribes, will not return to Jerusalem and permanently inherit the land until the house of Judah has been gathered, and well scourged by the nations who will gather against them. But, instead of going to Jerusalem to be scourged and chastened with the Jews, they will first come to Zion. "For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, and praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together, a great company shall return thither. They shall come with weeping, and with supplications will I lead them. I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first born. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, he that scattered Israel, will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore, they shall

come and sing in the *height of Zion,* and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all."

Here it will be seen that the house of Israel will be in a very different condition from the Jews. The ten tribes will believe in Christ, so much so, that he will lead them, while on their return from the north country, and they will come and "sing in the height of Zion," and "they will not sorrow any more at all": whereas the Jews will have no such favors shown unto them on their return from the nations, but will have great distress and sorrow, and mourning, after they get back to Jerusalem. The ten tribes are redeemed from their afflictions before the Jews, consequently they first come to Zion among the redeemed saints, and partake with them in all the glory of Zion, until the Jews and Jerusalem shall also be redeemed, when they shall return to Jerusalem, and receive their inheritance in the land of Palestine, according to the divisions of that land in Ezekiel's prophecy, and become one nation with the Jews, "in the land upon the mountains of Israel."

Both Zion and Jerusalem will remain on the earth during the Millennial reign of Christ; both will be preserved when the present heaven and earth pass away; both will come down out of heaven upon the new earth; and both will have place upon the new earth for ever and ever—the eternal abode of the righteous.

The Psalmist says: "The Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever." The city of Zion, therefore, must remain for ever as the Lord's rest, and will be caught up into heaven and preserved while the earth passes away.

The same is true of old Jerusalem also. Jeremiah says, concerning the city after it is rebuilt by the gathering of the Jews, "It shall not be plucked up, nor thrown down any more for ever." Consequently, it also will be taken up into heaven, and be preserved while all things are being made new. John saw both of these cities descend upon the New Earth. He saw the New Jerusalem descend first, and afterwards was carried away in the Spirit to a high mountain, and saw that great city, the holy Jerusalem, descend. Hence this earth renewed will be the eternal inheritance of the Saints, and the Old and New Jerusalems will forever remain upon it, as the eternal abode of glorified immortal beings.*

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*[We here insert the two following letters as being in connexion with the article entitled "New Jerusalem." It will be recollected that our remarks under this title were called forth by replying to a letter from "A Layman," and a perusal of the annexed communications will show what has been the result of our remarks.]—Ed.

Piccadilly, Shelton, Staffordshire, October 5, 1849.

Respected Sir,—I have been anxiously waiting for a long time for the conclusion of that important subject elicited by my letter of inquiry. I feel abundantly grateful for the ample response, and hope that you will still dilate upon the matter, until every abstruse and apparent discrepancy is exploded and made as lucid as the radiant orb of day.

I have had a conference with J. D. Ross and others, and intend being baptized if God permit. Where all was dark and sable as night, light has sprung up, and I feel to cast my whole soul unto the care of God. Praying that he would grant unto me a full and complete absolution from all my sins.—"LAYMAN."

Burslem, October 8, 1849.

Dear Brother Pratt,—I feel interested in dropping you a line, to say that "Layman" has requested baptism, and that the ordinance was administered last night by G. Simpson, High Priest. It was truly interesting to hear him acknowledge his sins, and implore the mercies of God by the water side.

Yours in the new covenant,

JOHN MASON.

—*Millennial Star, Vol. II.*

8. *PERSONAL REMINISCENCES OF THE PROPHET JOSEPH SMITH; FUTURE EVENTS FORETOLD*

(Sermon delivered in the Tabernacle, Salt Lake City, July 10, 1859.)

It is truly joyful to my feelings to assemble, Sabbath after Sabbath, with the Latter-day Saints, to hear their testimonies of the servants of the living God, and to hear the words of eternal life preached by the power of the Holy Ghost.

It is now nearly twenty-nine years that I have enjoyed this privilege in this Church; and I esteem it as one of the greatest privileges to be still alive and in your midst, and I acknowledge the hand of God in preserving me for so many years in this kingdom. I believe most firmly that if it had not been for the mercy, power, and goodness of God, I should not be numbered among the living at the present time. When I cast my reflections back upon the past history of my life, and contemplate the numerous scenes through which I have passed, in connection with hundreds of others that have traveled to and from among the nations, I feel that it has been the hand of the Lord that has delivered me from the hands of enemies and lawless mobs which have often beset my path.

It has been the hand of the Lord that has delivered this people through all the dreadful persecutions that we have endured, and it will be the hand of the Lord that will deliver us in all future time. I oftentimes reflect back upon the early period of my experience in this Church, having been baptized into the same only about five months after its first organization, when there were but a very few individuals numbered with the Saints. I presume that all who belonged to the Church at that time might occupy a small room about the size of fifteen feet by twenty. I then became intimately acquainted with the Prophet Joseph Smith, and continued intimately acquainted with him until the day of his death. I had the great privilege, when I was in from my missions, of boarding most of the time at his house, so that I not only knew him as a public teacher, but as a private citizen, as a husband and father. I witnessed his earnest and humble devotions both morning and evening in his family. I heard the words of eternal life flowing from his mouth, nourishing, soothing, and comforting his family, neighbors, and friends. I saw his countenance lighted up as the inspiration of the Holy Ghost rested upon him, dictating the great and most precious revelations now printed for our guidance. I saw him translating, by inspiration, the Old and New Testaments, and the inspired book of Abraham from Egyptian papyrus.

And what now is my testimony concerning that man, founded upon my own personal observation? It is the same today as it was when I first received the testimony that he was a Prophet. I knew that he was a man of God. It was not a matter of opinion with me, for I received a testimony from the heavens concerning that matter; and without such a testimony it is difficult for us always to judge; for no man can know the things of God but by the Spirit of God. I do not care how much education a man may have or how learned he may be or how much he has studied theology under the eyes of teachers that are uninspired; I do know there is no man living that can know the things of God for himself only by revelation. I could form some kind of an opinion about Joseph Smith as a natural man, without receiving any communication or revelation for myself. I could believe him to be a man of God from his conversation, from his acts, from his dealings; I could believe him to be a Prophet by seeing many things take place that he prophesied; but all this would not give me that certain knowledge which is necessary for an individual to have, in order to bear testimony to the nations.

If I bear testimony to others that I know this Church and this kingdom to be the Church and kingdom of God, and that Joseph Smith was really raised up as a Prophet, and as a Seer, and as a Revelator, I must bear that testimony from some certain information and knowledge I have derived independent of what can be learned naturally by the natural man. The testimony I have borne for twenty-nine years past upon this point is that the Lord revealed to me the truth of this work; and because the Lord revealed this fact to me, I have the utmost confidence in bearing testimony to it in all the world. It is true I was then but a youth; I was ignorant and am still ignorant in many points and in many respects; but I was then very ignorant so far as the religion of heaven is concerned, until the Lord made manifest his truth, and taught, informed, and instructed my mind.

For about one year before I heard of this Church, I had begun seriously in my own mind to inquire after the Lord. I had sought him diligently—perhaps more so than many others that professed to seek him. I was so earnest and intent upon the subject of seeking the Lord, when I was about eighteen years of age, and from that until I was nineteen, when I heard this Gospel and received it, that I did not give myself the necessary time to rest. Engaged in farming and laboring, too, by the month, I took the privilege, while others had retired to rest, to go out into the fields and wilderness, and there plead with the Lord, hour after hour, that he would show me what to do—that he would teach me the way of life, and inform and instruct my understanding. It is true I had attended, as many others have done, various meetings of religious societies. I had attended the Methodists, I had been to the Baptists, and had visited the Presbyterian meetings. I had heard their doctrines and had been earnestly urged by many to unite myself with them as a member of their churches; but something whispered to not do so. I remained, therefore, apart from all of them, praying continually in my heart that the Lord would show me the right way.

I continued this for about one year; after which, two Elders of this Church came into the neighborhood. I heard their doctrine, and believed it to be the ancient Gospel; and as soon as the sound penetrated my ears, I knew that if the Bible was true, their doctrine was true. They taught not only the ordinances, but the gifts and blessings promised the believers, and the authority necessary in the Church in order to administer the ordinances. All these things I received with gladness. Instead of feeling, as many do, a hatred against the principles, hoping they were not true, fearing and trembling lest they were, I rejoiced with great joy, believing that the ancient principles of the Gospel were restored to the earth—that the authority to preach it was also restored. I rejoiced that my ears were saluted with these good tidings while I was yet a youth, and in the day, too, of the early rising of the kingdom of God. I went forward and was baptized. I was the only individual baptized in that country for many years afterward. I immediately arranged my business and started off on a journey of two hundred and thirty miles to see the Prophet. I found him in the house of old father Whitmer. in Fayette, Seneca County, State of New York—the house where this Church was first organized, consisting of only six members. I also found David Whitmer, then one of the three witnesses who saw the angel and the plates.

I soon became acquainted with all the witnesses of the Book of Mormon, with the exception of Oliver Cowdery and Peter Whitmer, who had started westward, and whose acquaintance I formed a few months afterward. I heard their teachings, saw their course of conduct, saw their earnestness, their humility, and diligence in prayer, and their faithfulness in warning one another and in warning their neighbors.

I called upon the Lord with more faith than before, for I had then received the first principles of the Gospel. The gift of the Holy Ghost was given to me; and when it was shed forth upon me, it gave me a testimony concerning the truth of this work that no man can ever take from me. It is impossible for me, so long as I have my reasoning faculties and powers of mind, to doubt the testimony I then received as among the first evidences that were given, and that, too, by the gift and power of the Holy Ghost. And while I am speaking upon the subject, let me say that the gift and power of the Holy Ghost given to an individual is the greatest evidence that he can receive concerning God, godliness, and the kingdom of heaven set up upon the earth. There is no evidence equal to it. A natural man may see all the signs that Jesus has promised should follow the believer; he may see them in exercise by the faithful Saints of God. He may see them speak in different tongues and languages, and then he may have his doubts in regard to it; if he has not received the testimony of the Holy Ghost himself. He may hear the sounds of these tongues; but how is he to judge or know whether they speak in another tongue or not? It is true he hears sounds put together which resemble languages he has heard foreigners speak; but it is not a testimony that imparts a knowledge to his mind; he wants something greater than this. Again, he hears others, who are ignorant and unlearned, by the gift and power of the Holy Ghost interpret these tongues, and unfold the things spoken by the power of the Spirit of God in another language; but how does he know that they give the true interpretation? His own understanding will not testify that they have. He must, therefore, have a testimony independent of this—a higher, a greater testimony—even that of the Holy Ghost. Again, he might see individuals, professing to be followers of our Lord and Saviour Jesus Christ, go forth and lay their hands upon the sick, and pray to the Father, in the name of Jesus, that they may be healed. He may see them raised up and apparently restored to health and soundness; but then, how does he know that these persons were really as sick and as much afflicted as they pretended to be? Seeing these things as a natural man, how is he to know that the administration, by the laying on of hands, has imparted power or virtue to heal them? Or is it the work of imagination? Here would be left room for doubt. This testimony alone is not sufficient to rest upon. He should have the gift and power of the Holy Ghost resting upon himself to convince him that they were the servants of God, and that the gifts they exercise were from heaven. He might hear them prophesy many things that are to take place years in the future; but he would not wish to wait for their fulfilment to know whether they were of God; or, while he was waiting, he might be laid in the dust. He therefore needs something to convince him, beyond all doubt, that the individuals prophesying were filled with the Holy Ghost, and that their predictions were true and could be depended upon; and then, whether they come to pass or not in his day, he knows they will be fulfilled in their times and in their seasons; and so with all other gifts. He might see a miracle of any kind; he might see the laws of nature apparently overcome by a person calling himself a servant of God. How does he know he is the servant of God, or that he performs that miracle by the power of God? Have not devils and fallen angels power? Did they not have mighty power in ancient days? Yes. Could they not smite the earth with plagues, and turn water into blood anciently, as Moses the servant of God did? Yes. Could not the wicked magicians of Egypt perform great signs by casting down their staves, and causing them to appear like serpents, performing great and marvelous things similar to those the Prophet Moses performed?

How is the natural man to judge? There is God on the one hand and the Devil on the other; and if one is to judge naturally of these things, he would not be sure that the person performing a miracle before him was really inspired of God. The gift and power of the Holy Ghost, as I have already observed, is the greatest evidence any man or woman can have concerning the kingdom of God. It is given expressly to impart to mankind a knowledge of the things of God. It is given to purify the heart of man, that he may by its power not only be able to understand its operations upon himself, but be able to understand its operations upon others, also; and, indeed, if I could by any possible means independent of the Holy Ghost ascertain that a miracle was wrought of God, what particular benefit would it be to me?

Scores of miracles were wrought in ancient times; but how did they benefit the children of Israel? When they saw the waters of the Red Sea divided and the Egyptians overthrown in its depths, when they were brought up before Mount Sinai and heard the voice of the trumpet out of the midst of the cloud and from the flaming mountain, proclaiming the Ten Commandments in their ears, and saw Moses go up in the midst of the fire, when they beheld all this display of the power of God, what effect did it have on the great majority who saw? Did it affect their conduct? No. Miracles had become a little common with them, and said they, "What has become of this Moses?" Perhaps they thought he had perished in the mountain. They might have imagined a volcano on the mountain, belching out its fires, accompanied by thunder and lightning; and that some person had artfully concealed himself, having a great trumpet, and through it pretending to give laws to Israel. They might have said, We will not be cheated by this pretended miracle; but while this thunder and storm is lasting on the mount; and while it is in this terrible convulsion, we will have a god that we can see; we will cast our gold into the fire and make one that will just suit us. And so they did, and fell down and worshiped it, and said: "These be thy gods, O Israel." Here, then, we perceive what effect miracles have upon a people, without the power and gift of the Holy Ghost to bear testimony that these miracles are of God. The Holy Ghost bears testimony to the man who receives it, and not to somebody else; and if he is pure enough to receive this gift, he has power enough in his heart to regulate his actions according to the law of God, instead of building golden calves.

I have deviated from my experience, and perhaps it will not be *necessary* to say any more on that subject; for it is about the same in many respects as the experience of all the rest of the Saints of God. It is true, I have traveled perhaps, more by far than any other man in the Church who is now living; but what of this? I expect to travel a great deal more, if I am called upon; for my mission is to travel; that is the command I received in connection with the Twelve and the Seventies. We have been called upon to go into all the world and preach the Gospel to every creature, as they were in ancient days; and inasmuch as we cannot go personally and preach to every creature, we have the responsibility upon us to see that it is preached to every creature, to every nation, tongue, and people. And inasmuch as we do not fulfil this responsibility placed upon us, we shall have to suffer. In connection with others, I have gone forth and endeavored to fulfil in some little measure the great mission the Lord our God has given us to the nations of the earth. I have borne testimony all the day long, first to my own nation, the people of the United States, in the New England, Middle, Western and Southern States and in the territories, and also in the Canadas, Upper and Lower. For many years my voice has been heard throughout the land warning the people to repent. And I most assuredly know that all the testimonies I have borne are recorded in the heavens, and it is a comfort to me to think they are not lost and forgotten; and all the people that have heard them will have to meet them in the great and coming day.

I have not only borne testimony to my own nation on this continent, baptizing believers, building up churches, traveling on foot thousands and tens of thousands of miles without purse or scrip, being mobbed and driven to and fro, and hunted by the enemy; but I have also had the privilege of crossing the

Atlantic Ocean ten times for the word of God and the testimony of Jesus, to bear his name among the nations afar off; and I have endeavored in those distant lands, as well as on this continent, to bear my testimony faithfully among the people. And my testimony is this, that God has in his infinite mercy and goodness sent his angel from heaven to restore the same Gospel that was preached eighteen hundred years ago, that he has borne testimony, by his angels, by the power of the Holy Ghost, and by his own voice, of the fact that he has *restored* his priesthood and his kingdom upon the face of the earth, and that the kingdom now established will continue to roll on until all the nations and kingdoms of the earth shall see and hear of the power and glory of the Almighty magnified and made manifest in it. This has been my testimony, and I rejoice in it. I am not fatigued—don't feel like retiring to private life; but I feel to continue in this holy calling and ministry as long as the Lord my God shall permit me to have a being here upon the earth, be it long or short.

How long I shall stay here I know not; that is among the hidden things of futurity, so far as I am personally concerned. I look forward with joyful anticipation to the glory that shall follow in the rolling forth of this kingdom, and in the fulfilment of the purposes of the Most High God in relation to this last dispensation he has introduced upon the earth. There are a great many things that are taking place and have taken place that I have rejoiced in, because I have known them, from diligent research, to be the fulfilment of modern prophecy.

I have not been backward about searching both ancient and modern prophecy that I might learn something about the events of the last dispensation, and understand the signs of the times in which we live. I have seen prophecy after prophecy fulfilled, not only among the people of the Latter-day Saints, but among the nations of the earth, that were uttered years and years before they came to pass; and there are prophecies contained in the Book of Mormon which remain to be fulfilled, and I am looking with joyful anticipation to the day of their fulfilment. The prophecies are of great interest to the Saints and to the world. As an instance, I will give you the substance of a prophecy contained in the Book of Mormon. About six hundred years before Christ, a Prophet was raised up in Jerusalem, by the name of Lehi, and another one by the name of Nephi; and the Lord commanded them to leave Jerusalem and go to a land he would give to them; and he brought them forth by his miraculous power upon this American continent. Before they arrived here, however, Nephi had a vision, and saw all the great events from his day down to the winding up scene of all things. Among other things, he saw the Jews would be carried away shortly after the departure of himself and his father's family into Babylon, and he saw they would be afflicted for a length of time and then be restored to Jerusalem. After their return, he saw the Messiah would make his appearance, and they would crucify him, and then they would be dispersed among all nations.

He saw that the Gospel would be preached among all nations and kingdoms, first to the Jews, and then to the Gentiles. He saw that after the Gospel should be preached by the Twelve Apostles of the Lamb to the Jews and to the Gentiles, there would arise a great and abominable church, the most corrupt of all churches upon the face of the earth, and that great and abominable church should have power given unto it over the Saints of the Lamb to destroy them. They should corrupt the Jewish scriptures which should issue from the mouth of the Twelve Apostles of the Lamb, and take away from them many parts that were plain, and precious, and easy to the understanding of all men; and by reason of this great stumbling block, the Scriptures being in such a state there should be many among the nations of the Gentiles in the latter times that should exceedingly stumble and build up numerous churches after the forms of different doctrines, and they should deny miracles and the power of God, saying: "They are done away."

After seeing all these things on the Eastern continent, he saw the promised land to which he and his father's family were about to be led; and he beheld his descendants in their various generations, and he saw wars, etc., among them; he saw that Jesus, after his resurrection, made his appearance bodily among them; this took place on the promised land, which we call America. He saw the Israelites on this land become righteous, and he saw three generations pass away in righteousness; then the greater part of them fell into wickedness and were destroyed, and the records kept among them contained the fulness of the Gospel and many prophecies and visions that were great and precious. He saw that a remnant of the nation should dwindle more and more in unbelief, and have wars and contentions among themselves, and become a degraded people, and be scattered upon all the face of this continent.

Then he saw in the latter days the nations and kingdoms of the Gentiles who should discover this land, and send forth their emigrants and form a great nation of Gentiles upon this continent; and he saw that they should have power to free themselves from every nation under heaven. Then he saw that by the power of God the records of his people should come forth; and he saw that a Church of the Saints should arise, and that it should spread itself upon all the face of the earth, among all the nations and kingdoms of the Gentiles; and he saw also that the great and abominable church that was among all the nations of the Gentiles, having dominion among all peoples and tongues, should gather together in multitudes among the nations of the earth and fight against the Lamb of God and against the Saints of the Most High and his covenant people, and he says: "I beheld the power of the Lamb, that it descended upon the Saints of the Most High that were scattered among all the nations of the Gentiles, and they were armed with righteousness and the power of God in great glory." And then he said: "I saw the mother of abominations begin to have wars and rumors of war among all the nations and kingdoms of the Gentiles; and the Lord spake unto him saying, Behold, the wrath of God is upon the mother of harlots."

This vision continued down to the end of time. But what I wish to call your attention to at this time is one event which has been in a measure literally fulfilled. It is an event that no man, unless he were a Prophet inspired by the Most High God, could have had a heart big enough to prophecy of with the least expectation of its fulfilment; and that is, the

Church of the Lamb of God that was to be raised up after the coming forth of these records of the ancient Israelites should be among all nations and kingdoms of the Gentiles.

This was uttered and printed before the Church of Latter-day Saints was in existence. How could a young man, inexperienced as Joseph Smith was, have had all this foreknowledge of future events, unless he was inspired of God? How did he know that any Church believing in the Book of Mormon would arise? He was then in the act of translating these records; the Church had not yet an existence; and he was young, inexperienced, and ignorant as regards the education and wisdom of this world. How did he know that after his manuscript was published, a church called the Church of the Lamb would arise and be built upon the fulness of the Gospel contained in the book? How did he know that, if it did arise, it would have one year's existence? What wisdom, education, or power could have given him this foreknowledge independent of the power of God? How could he know, if a church should arise, that it would have any influence beyond his own neighborhood? How did he know it would extend through the State of New York, where it was first raised? How could he know that it would extend over the United States, and much more, that it would go to all nations and kingdoms of the Gentiles? And how did he know that the dominions of this Church among all the nations and kingdoms of the Gentiles should be small, because of the wickedness of the great "mother of abominations"? How did he know that the "mother of harlots" among these Gentiles would gather together in great multitudes among all the nations and kingdoms of the earth to fight against the Saints of the Lamb of God? Common sense tells us that this would be taking a stretch far beyond what any false prophet dare take, with any hope of fulfilment.

To prophesy that a church would arise and have place in all the nations and kingdoms of the Gentiles, and then to prophesy that the "mother of harlots" would gather together vast multitudes among all these nations and fight against the Saints, is taking a step far beyond what an impostor would undertake, if he were disposed to successfully impose upon mankind. How far has this been fulfilled? Only in part; so far, however, as to give us no possibility of doubting that the balance will be fulfilled, every jot and tittle. It is true, the Saints of the Lamb of God are not among all the nations and kingdoms of the Gentiles yet; but there are very many of the nations and kingdoms of the Gentiles where this little Church that was organized in 1830 actually has a dominion and place.

If we go anywhere throughout the nation of the Gentiles called the United States, we shall find in almost every State and Territory the Church of the Saints of the Lamb of God, that the world calls "Mormons," "fanatics," impostors, etc. If we go into Canada, we find them there. If we go across the great ocean to the island of Great Britain, we find them there numbering seven or eight hundred churches organized, and some four thousand Elders and Priests ordained to preach the Gospel contained in the Book of Mormon, as well as in the Bible.

The Saints in that country are scattered throughout England, Wales, Scotland and Ireland. Tens of thousands of them have shipped for America, and tens of thousands still remain. Then cross the sea into that inhospitable country called Norway, and there we find many churches of the Saints. Then return a little south into Denmark, where thousands more will be found. Then go to the northeast of Denmark into Sweden, and we still find Latter-day Saints. Then go into Germany, and we find them scattered, more or less, throughout that confederation. I do not know that there is any Branch of the Saints in Prussia; neither do I know that they extend through all the German States, but we find them in several. Next, go into Switzerland, and Italy, and we find them there. Then go to France, and we find a few there. Then go upon some of the islands of the sea, and a few thousands are found rejoicing in this Church. In Asia and Africa a few will be found. They are not among all the nations and kingdoms of the Gentiles, but they are scattered here and there among them; and their dominions are really small, because of the wickedness of the great and abominable church.

There may be many nations of Asia where the feet of Latter-day Saints have not trod. I do not know that any of the Elders of this Church have gone to Japan. If we go into the South Sea Islands, the Friendly Islands, the Society Islands, and the Sandwich Islands, we find Latter-day Saints on almost all of them. Go into the various governments and kingdoms of South America and we find the Latter-day Saints scarce. I don't know, but there may be now and then an Elder that has found his way there; but suffice it to say that the dominions of the Saints in South America are very small. But we must look for the day when this prophecy shall be fulfilled, that the dominions of the Latter-day Saints shall be upon all the face of the earth among all the nations and kingdoms of the Gentiles; and has there not been enough already fulfilled to show that the man who uttered that prophecy before the rise of this Church was indeed truly a Prophet of the Most High God?

Again, although the great "mother of abominations" has not gathered together in multitudes upon the face of the earth among all the nations and kingdoms of the Gentiles to fight against the Lamb of God and his Saints, yet there has been enough fulfilled to show that the balance will be accomplished. Has this great and abominable power, under the name of the "mother of harlots," popularly called Christendom, fought against the Saints in this country? Let the history of this Church answer that question; let the scenes we have passed through in the land of Missouri testify; let the tribulation this people had to endure in the State of Illinois bear witness. We will not refer to persecutions in Utah, for here we have had but little compared with scenes we have passed through in former years. Suffice it to say, multitudes have been gathered together, under the influence of what? Under the influence of that great and abominable church or system called "the mother of harlots."

When we come to search to the bottom of this matter, we find that it has been the great influence which has produced all the persecutions that have come upon the Latter-day Saints since the organization of this Church. How many preachers were gathered together in the western part of Missouri, at the time we were driven from the State, to give their advice in a pretended court-martial to have some fifteen or twenty of the leaders of this people taken out and shot on the public square the next morning? There were not less than seventeen priests who advised the measure.

When we come to hunt for the great influence that has existed on the mulitudes that gathered to persecute the Saints of the Lamb of God, we find it proceeding from the pulpit. Through the falsehoods of priests and the publishing of false principles, they have endeavored to set on the frenzied multitude to put to death the Latter-day Saints and deprive them of citizenship.

It is not necessary to speak of the scenes of cruelty and bloodshed caused the Saints by this influence. I can read you in this book (Book of Doctrine and Covenants) before we went to Missouri, that it should be the land of our enemies, that they should seek to destroy our lives; and it has been fulfilled to the very letter. We were told in revelations printed in this book, and before the prophesy came to pass, that we should be persecuted from city to city, and but few of those who went up to Jackson County, Missouri, should stand to receive their inheritance. It has been fulfilled to the very letter.

Here, then, was the beginning, as it were, of the fulfilment of that saying in the Book of Mormon. That abominable church, among one of the nations of the Gentiles at least, was gathered together under a religious influence to persecute the Saints contrary to the Constitution of our country. They could not do it legally; they could not be upheld in it by true and legal authority; but they could do it illegally, under the sanction of priestcraft, under the advice of those who proclaim from the pulpit.

Let us now go into Canada, and there a religious influence existed, mobs arose, multitudes were gathered together, and the Saints were stoned, hunted, and driven to and fro, and had to flee from place to place. This persecution was raised up by the "mother of harlots," the "mother of abominations," because of what? Because we told them the Lord had revealed the same kind of religion in our day that he had eighteen hundred years ago. Go to England, and the same has happened there. Multitudes and multitudes started up against us. The Elders have had forty or fifty police to guard them from their meetings to their homes, to keep them from being destroyed by the tens of thousands of people that blockaded the streets for miles in length.

I know these things to be facts from actual experience. I have passed through them. I have had tens of thousands rush upon me with all the fury of tigers, and they were only restrained by the power of God; but as yet the Lord has spared me, and so he has most of the Elders that have travelled abroad. Go to Denmark, and we find the same opposing power; and whenever this Church has been organized, or a Branch established, the "mother of abominations" has marshalled her host. So far the prophecy has been fulfilled in part, but not in full. I will tell you what will come to pass before it is all fulfilled. There must be the interposition of the Almighty to make a change among the nations of the earth before this Church can be established among all the nations and kingdoms of the Gentiles. This change will probably be brought about by war overturning all the governments and kingdoms of the Gentiles.

A few years ago, many of the Saints, for want of a correct understanding of prophecy, thought that the war between Russia and France, England and Turkey, was the great war of extermination foretold by the Prophets. There are prophecies of this kind that the great "mother of abominations" will go to war, and not a nation under heaven will escape, as they will use each other up by millions. They imagined that perhaps the time had come for the nations of Christendom to be nearly exterminated by their great and terrible wars. But I lifted up my voice in England, and put it in writing also, that the war then commencing would not thus terminate. It was for another purpose; it was for a chastisement, and in some measure to ameliorate the condition of mankind, that the Gospel might more fully go forth among them.

How is it with regard to the war now taking place between Austria and the allied powers of France and Sardinia?

How extensive the present European war will be we do not know; but this we do know from prophecy, it will not result in the downfall of the "mother of harlots." There will be a time of peace, a time that will be more favorable to the promulgation of the Gospel, that you and I and whosoever of the servants of God he pleases may be sent to these European nations to fulfil the prophecy which I have referred to in the Book of Mormon, and establish the kingdom of God among all the nations of modern Europe. Where tyranny and oppression and all the horrors of despotism now reign, will be heard the Gospel of peace. Saints must be established in all those countries. Even in Russia, that place where they would almost put you to death if you brought a printed work of a religious nature into the empire, in that country, where they will not suffer you to promulgate the Bible unmolested, whose religion is established by law, has the Gospel of Jesus Christ to be preached. Yes, the Church of the Saints is to be established there; and after it is established there, they are to gather together in multitudes, like other nations, to fight against it; and so they will in Austria, Spain, Portugal, and in all the modern nations of Europe, as well as those nations that inhabit Asia and Africa. This war that is now taking place will not result in that dreadful extinction that is foretold in the Book of Mormon; and which will rage among all the nations and kingdoms of the Gentiles, or, in other words, among the nations of Christendom. The one is a war preparatory to the proclamation of the Gospel; the other is a war of terrible destruction, which will not better the condition of those who escape. The wars that are now taking place will have a tendency, in some measure, to open the way for the Elders of the Church of Jesus Christ to go and establish the Church and kingdom of God among those nations.

A great many have prayed unwisely, and no wonder they cannot get faith to fulfil their prayers. How have they prayed? "O Lord, gather out all thy Saints from these European countries, and bring them to Zion with songs of everlasting joy upon their heads, that there may be none left abroad upon the earth."

If the Lord should do this, it would prove the whole system false. When the time comes that the Saints of the Lamb of God are scattered upon all the face of the earth, among all nations and kingdoms of the Gentiles, and the multitudes gather against them to battle, we shall not find such unwise prayers answered. The Saints, instead of being all gathered out, will still be among the nations, for the power of the Lamb of God to descend upon the Saints of the Most High that are among all the nations and kingdoms of the Gentiles, and not only upon these, but also upon his covenant people, the descendants of Jacob; and they are to be armed with righteousness and the power of God in great glory. But gather them all out, and where have you got your Saints? It would completely falsify this saying.

The day will come when the nations of Europe will have warred among themselves sufficiently long, and those despotic governments are torn down, and when the hand of oppression and tyranny has been eased up, and when the principles of religious liberty have become more fully and more widely spread, that the Elders of this Church will traverse all these nations; and then we shall have use for these Seventies that have been organizing so long. They have apparently been resting upon their oars, waiting to be called out into the vineyard of the Lord. Then will be the time for missions and callings to be given to you.

There are some sixty quorums of seventies; these have been organizing for years, being instructed by their presidents, being taught in the things of the kingdom of God. What is your mission? The book of Doctrine and Covenants tells me it is among the nations of the earth; that the Twelve are to open the doors; and wherever they cannot go they were to send, and when they send, they shall call upon the Seventies in preference to any others, because it is more particularly their mission to go and preach to all people under heaven. You have not yet had an opportunity to magnify your calling; your mission has not yet begun, only in preparation; your great mission is still in the future among the nations and kingdoms of the Gentiles. Some may have thought that the times of the

Gentiles was almost fulfilled. If the Lord has fulfilled the times of the Gentiles, your calling is good for nothing, it only exists in name. But let me tell you, you have been called to this high and holy calling and you will have your hands full yet; and the Lord God of Israel, by his power, will bear you off among the nations; and He it is that will gird up your loins, and give you power among these nations; and He it is that will enable you to go forth from nation to nation, and from kingdom to kingdom, and no power will be able to stay your progress. That has all to be fulfilled as sure as you have that calling upon your heads. And you have to do a great deal of preaching before the times of the Gentiles are fulfilled; you have to go and build up the Church of the Lamb of God among those nations, and set ministers over them, and go and build up more; and the High Priests that preside over them have to purify their own hearts, and the Branches over which they preside to be prepared for the power of God that shall rest upon them in great glory, that when the multitudes gather to fight against them they may be armed with the power that comes from heaven, that will cause their thrones and their kingdoms to shake to their very centre.

By and by, after you have fulfilled your missions to the nations of the Gentiles, and there will not any more of them repent, that is, when you have fully accomplished all that is required of you in relation to them, you will have another mission, and so will the Twelve, and that is to the house of Israel that may be among those nations; I mean the literal descendants of Jacob—the Jews, and the descendants of the other tribes that may be scattered among those nations. There are some from the ten tribes among them; but the body of the ten tribes are in the north country. You will find a few among all these Gentile nations; you will have to direct your attention to them after you have fulfilled your mission among the Gentiles, and their times are fulfilled. You will have something to do among the Jews, and then will be a time of great power, such as you and I have not dreamed of. Indeed, we could not, with our narrow comprehensions of mind, perceive the power that will then follow. The Lord has told it in a revelation in the book of Doctrine and Covenants. He has told us, before the rise of this Church, that in bringing forth this Gospel, it is a light that could not be hid in darkness; therefore, he says, I must bring the fulness of my Gospel from among the Gentiles to the house of Israel; or, this light of the fulness of my Gospel will, as it were, be covered up and hid in darkness in many respects, and will not shine with that brilliancy, power, and greatness; it will not appear in that magnitude that it will when I bring it from the midst of the Gentiles to my people, O house of Israel. Again, the Lord says, in another revelation in the Book of Doctrine and Covenants, that when we have preached the Gospel faithfully to the Gentile nations, then cometh the day of my power; and we already know what the Psalmist says in regard to that day: "My people shall be willing in the day of my power." The house of Israel have been unwilling in many generations past to receive the Gospel; but in the day of his power, you Seventies, that will go forth among the nations of Gentiles to hunt out the literal descendants of Jacob, will be armed with that glory, power, and majesty, and clothed upon from on high to that degree that no power on earth can stay you; and then, in that day, the seed of Jacob will be willing to receive the testimony of the Gospel. Then many of the Jews will believe, although many of that nation will gather to Jerusalem in unbelief. But the Book of Mormon has told us that the main part of them will believe while yet scattered. They will receive your testimony and gather to Jerusalem; and because of your testimony, the Gentile believers will gather to Zion; and because of your testimony, all the elect of God, of whatever nation, tongue, and people, will be gathered out year after year, and by and by, the great and last gathering will be done through the instrumentality of angels. There will be two, as it were, grinding at a mill; the faithful one will be taken, and the other will be left; there will be two, as it were, sleeping in one bed; one will be picked up by the angels, and the other will be left; and the remnant of the children of God scattered abroad on all the face of the earth will receive their last gathering by the angels. But between this and that day there will be shipload after shipload gathering continually of the elect of God, of the Israel of God, and of the covenant people of the Lord to Zion and Jerusalem.

By and by, when the Lord has made bare his arm in signs, in great wonders, and in mighty deeds, through the instrumentality of his servants the Seventies, and through the instrumentality of the churches that shall be built up, and the nations and kingdoms of the earth have been faithfully and fully warned, and the Lord has fulfilled and accomplished all things that have been written in the Book of Mormon, and in other revelations pertaining to the preaching of the Gospel to the nations of the Gentiles, and to the nations of Israel, by and by the Spirit of God will entirely withdraw from those Gentile nations, and leave them to themselves. Then they will find something else to do besides warring against the Saints in their midst, besides raising their sword and fighting against the Lamb of God, for then war will commence in earnest, and such a war as probably never entered into the hearts of men in our age to conceive of. No nation of the Gentiles upon the face of the whole earth but what will be engaged in deadly war, except the Latter-day kingdom. They will be fighting one against another. And when that day comes, the Jews will flee to Jerusalem, and those nations will almost use one another up, and those of them who are left will be burned; for that will be the last sweeping judgment that is to go over the earth to cleanse it from wickedness. That is the day spoken of in this book: And I saw there were wars and rumours of wars among the Gentiles, and the angel said to me, Behold the wrath of God is upon the mother of harlots; and when that day comes, then shall the work of the Father commence in preparing the way to gather in all his covenant people, and then great Babylon will come down.

We have been telling you about modern prophecy delivered by Joseph Smith. Is it false or is it true? The Latter-day Saints know it to be true, we have seen enough of its fulfilment to know that the balance will come to pass; but the world perceive it not; they know it not; they do not understand the future; they have not that spirit spoken of this forenoon by

Brother Taylor, that was not only to take of the things of the Father and show to the disciples, but show them things to come. They do not understand the Spirit of prophecy. They do not perceive that which is written by the ancient Prophets, much less will they understand that plainly written by the Latter-day Prophets; consequently, all these things will overtake them unawares. Even the coming of Christ, so great an event as that is, will be to them as a thief in the night. After the kingdom of God has spread upon the face of the earth, and every jot and tittle of the prophecies have been fulfilled in relation to the spreading of the Gospel among the nations, after signs have been shown in the heavens above, and on the earth beneath, blood, fire, and vapor of smoke, after the sun is turned into darkness, and the moon shall have the appearance of blood, and the stars have apparently been hurled out of their places; and all things have been in commotion, so great will be the darkness resting upon Christendom, and so great the bonds of priestcraft with which they will be bound, that they will not understand, and they will be given up to the hardness of their hearts. Then will be fulfilled that saying, That the day shall come when the Lord shall have power over his Saints and the devil shall have power over his own dominion. He will give them up to the power of the devil, and he will have power over them, and he will carry them about as chaff before a whirlwind. He will gather up millions upon millions of people into the valleys around about Jerusalem in order to destroy the Jews after they have gathered. How will the devil do this? He will perform miracles to do it. The Bible says the kings of the earth and the great ones will be deceived by these false miracles. It says there shall be three unclean spirits that shall go forth working and they are spirits of devils. Where do they go? To the kings of the earth; and what will they do? Gather them up to battle unto the great day of God Almighty. Where? Into the valley of Armageddon. And where is that? On the east side of Jerusalem.

When he gets them gathered together, they do not understand any of these things; but they are given up to that power that deceived them, by miracles that had been performed, to get them to go into that valley to be destroyed. Joel, Zephaniah, Zechariah, Isaiah, Ezekiel, and nearly all of the ancient Prophets have predicted that the nations shall be gathered up against Jerusalem, in the valley of Jehoshaphat and the valley of Megiddon, that there the Lord shall fight for his people, and smite the horse and his rider, and send plagues on these armies, and their flesh shall be consumed from their bones, and their eyes from their sockets. They will actually fulfil these prophecies, with all their pretension to Bible and prophetic learning.

But the Latter-day Saints are not in darkness; they are the children of light, although many of us will actually be asleep. We shall have to wake up and trim our lamps, or we shall not be prepared to enter in; for we shall all slumber and sleep in that day, and some will have gone to sleep from which they will not awake until they awake in darkness without any oil in their lamps. But, as a general thing, the Saints will understand the signs of the times, if they do lie down and go to sleep. Others have their eyes closed upon the prophecies of the ancient Prophets, and not only that, but they are void of the spirit of prophecy themselves. When a man has this, though he may appeal to ancient Prophets to get understanding on some subjects he does not clearly understand, yet, as he has the spirit of prophecy in himself, he will not be in darkness; he will have a knowledge of the signs of the times; he will have a knowledge of the house of Israel, and of Zion, of the ten tribes, and of many things and purposes and events that are to take place on the earth; and he will see coming events, and can say such an event will take place, and after that another, and then another; and after that the trumpet shall sound, and after that certain things will take place, and then another trumpet shall sound, etc., and he will have his eye fixed on the signs of the times, and that day will not overtake him unawares; but upon the nations it will come as a thief upon the mighty men and upon the chief captains, who will gather up their hosts upon the mountains, hills, and valleys of Palestine, to fight against the Jews; and they will be as blind as the dumb ass; and right in the midst of their blindness, the Lord will rend the heavens and stand his feet upon the Mount of Olives, and all the Saints will come with him, and the wicked will be destroyed from off the face of the earth.

I meant to be short this afternoon; but really, when I get to studying these things, I forget myself, and oftentimes weary the patience of the people. God bless you. Amen.

JD 7:176-190

9. *THE AMERICAN NATION'S DOOM*

The great American Republic is now one of the most powerful governments in the world. It has a population of over thirty millions, and resources that are almost inexhaustible. But that great—that powerful nation—is destined to an utter overthrow. If it be asked, why is America thus to suffer? The answer is, because they have rejected the kingdom of God, and one of the greatest divine messages ever sent to man; because they have sanctioned the killing of the Saints, and the martyrdom of the Lord's Prophets, and have suffered his people to be driven from their midst, and have robbed them of their houses, and homes, and land, and millions of property, and have refused to redress their wrongs. For these great evils, they must suffer; the decrees of Jehovah have gone forth against them; the sword of the Lord has been unsheathed, and will fall with pain upon their devoted heads. Their great and magnificent cities are to be cut off. New York, Boston, Albany, and numerous other cities will be left desolate. Party will be arrayed in deadly strife against party; State against State; and the whole nation will be broken up; the sanguinary weapons of the dreadful revolution will devour the land. Then shall there be a fleeing from one city to another, from one State to another, from one part of the continent to another, seeking refuge, from the devastations of bandits and armies; then shall their dead be left unburied, and the fowls of heaven shall summer upon them, and the beasts of the earth shall winter upon them. Moreover, the Lord will visit them with the deadly pestilence which shall sweep away many millions by its ravages; for their eyes shall fall from their sockets, and their flesh from their bones, and their tongues shall be staid in their mouths, that they shall not be able to blaspheme against their Maker. And it will come to pass, that the heavens will withhold their rains and their fruitful fields be turned into barrenness, and the waters of their rivers will be dried up, and left in standing pools, and the fish therein will die; and the Lord will send forth a grievous plague to destroy the horses and cattle from the land. Thus by the sword and by pestilence, and by famine, and by the strong arm of the Almighty, shall the inhabitants of that wicked nation be destroyed. In that day a remnant shall repent, and be numbered with the people of Zion, and shall know that the Lord hath spoken, and hath fulfilled his decrees upon the land, and executed his fierce justice upon the oppressors of his people.

In that day the city of Zion will be the capital of the land —the seat of government; and the Lord will make her officers, peace officers, and her exactors will be clothed with righteousness. And the time will come when violence shall no more be heard in the land, neither wasting nor destruction within her borders. In those days swift ambassadors will be sent forth to foreign nations, with a law, offering peace and salvation to all who will become subject to the same. And it will come to pass, that many among the nations will say: "Surely Zion is the city of our God, wherefore let us become subject to her laws," and many kings and honorable men of the earth will visit America, and go up to Zion, to be taught in the ways of the Lord, and to be instructed in his paths. Thus will the Holy One of Zion "bring to pass his act, his strange act, and perform his work, his strange work."

Millennial Star, 28:633-4, *October* 6, 1866

10. *THE MASTODON OF THE BOOK OF ETHER*

The Book of Ether is a condensed Sacred History of the great nation of the Jaredites, who colonized North America from the Tower of Babel; and after dwelling therein about sixteen centuries were destroyed. The name of their last Prophet was Ether, who wrote his book about six centuries before Christ, upon twenty-four plates of gold. Moroni, who was the last Prophet of the Nephites, abridged the Jaredite History. Moroni's abridgment was written, in the beginning of the fifth century of the Christian era, after the destruction of the Nephites, and was compiled as the Book of Ether, among other sacred Books, in the collection of the Prophet Mormon.

The Jaredites, after being 344 days upon the water, landed upon the western coast of North America. In the days of Omer, who was a descendant of the fourth generation from Jared, a branch of the Jaredites founded a colony upon the seashore, east from the state of New York. Moroni gives a description of their journey and of the locality of the colony, as follows:

> **"And the Lord warned Omer in a dream that he should depart out of the land; wherefore Omer departed out of the land, with his family, and traveled many days, and came over by the place where the Nephites were destroyed, and from thence eastward, and came to a place which was called Ablom, by the seashore, and there he pitched his tent, and also his sons and his daughters, and all his household."**

In the days of Emer, the son of Omer, we have a description of their great prosperity, and, among other things, of their domesticated animals. We extract the following:

> **"And the Lord began again to take the curse from off the land, and the house of Emer did prosper exceedingly under the reign of Emer; and in the space of sixty and two years they had become exceeding strong; insomuch that they became exceeding rich, having all manner of fruit, and of grain, and of silks, and of fine linen, and of gold, and of silver, and of precious things, and also all manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats, and also many other kind of animals which were useful for the food of man; and they also had horses, and asses, and there were ELEPHANTS, and CURELOMS, and CUMOMS, all of which were useful unto man, and more especially, the elephants, and cureloms, and cumoms."**

When the Nephites came from Jerusalem, they gave us no account of finding these huge animals upon the continent, although they found an abundance of other animals above referred to. We may, therefore, reasonably conclude that the three last named perished with the Jaredite nation. But it is remarkably strange that the bones of these animals should resist decomposition for the immense period of three or four thousand years. The mind also naturally inquires: How came the bones of this Curelom or Cumom to be 83 feet below the surface of the earth? Were its deep coverings the result of the 3,000 years' accumulations of the debris or washings of the Mohawk river? Or was the skeleton suddenly engulfed during the tremendous convulsions of the New World, at the time of the crucifixion? Professor Agassiz, by an inspection of the locality, will no doubt be able to throw much light upon these questions. The Omerites who inhabited all that region of country, nearly four thousand years ago, would have been filled with the wildest astonishment had they foreseen the intense curiosity and peculiar care which the New Yorkers are now bestowing upon the bones of one of their domestic animals.

Millennial Star, 28:776-7

11. *THE KINGDOM OF GOD*

(Discourse delivered in the Bowery, Salt Lake City, July 8, 1855.)

I have been highly pleased with the remarks that have fallen from the lips of Brother Grant, who first addressed us this morning. The subject of the coming of the kingdom of God, and its organization upon the earth, is one of vast importance to the present generation, as well as to all past generations, who are equally concerned in regard to that period —that eventful period when God's kingdom should be established upon the earth. That day or period has been looked forward to as the day of the perfection of their glory and exaltation.

And when that time comes, all governments, and systems of government, that have been organized upon this little creation of the Almighty, contrary to the order of heaven, or in other words—all governments that have not been theocratical in their nature, that have been organized in a greater or lesser degree by man's wisdom, will be done away.

The Almighty in some degree controls among mankind, as far as they will let him. He controls the destinies of the nations, as far as they will let Him. He controls the destinies of the nations, so far as they will permit Him; yet He does not control them so far as to destroy the agency of the human family; consequently they, through their own corrupt notions, have departed from the great principles of government given by the Lord to man in the beginning. Mankind has felt a disposition to seek after some kind of government of their own; they have all seemed to manifest a feeling to have a different government from the one established by the Almighty; and hence, they have all rebelled against His government, and they have introduced creeds and systems of their own manufacturing.

If there had been a government upon the face of the earth, from the creation of man to the present time, according to the mind and will of God, you would not have seen in the present age, and in generations that are past, different nations, different classes of people, having different governments, as we now behold them, but there would have been a oneness of nationality—a unity existing over all the earth. But mankind have existed for ages past in a divided state—in a broken condition, because of their rebellion against the laws and government of heaven.

If God made this earth, and all things that pertain unto it, and if all were credited for His honor and glory, He has the right to govern and control them by His own laws; and He has a right to enforce that government, and show Himself able to control the works of His hands, and it is the duty of all man to render obedience to His requirements. The government of heaven would not have been separated from the government of men, or in other words, there would not have been two kinds, one called ecclesiastical, and the other a civil government; but inasmuch as they have rebelled, and become corrupt and wicked, governments have been introduced of a different character; and the Lord has, in some measure, sanctioned those governments, so far as there were good principles existing among them.

All good principles and laws have emanated from the Almighty, and have come to man by inspiration from Him. For instance, the government of the United States, or the Constitution, came from Him; it was given, we believe, by inspiration, and there are many things connected with the various institutions of men that are very good. There are many good laws and good institutions in the government of the United States, as well as among many other governments, but the government of the United States is one of the best that has been organized among men upon the face of the earth for many generations. "Did the Lord have a hand in the organization of the United States government?" asks the inquirer. Yes, the Lord had a hand in framing its Constitution. Why did not the Lord, at that time, introduce a perfect government—a theocracy? It was simply because the people were not prepared for it—they were too corrupt, and, although they had more integrity, more virtue, more honesty, and more sympathy and feeling for that which is just and upright and good, than any other portion of the inhabitants of the earth, and probably more than a great many now have, yet they were far from being prepared for the government of God, which is a government of union.

They were far from that, consequently the Lord inspired them to introduce a government that He knew would be just suited to their capacity, and hence it was that He inspired Jefferson, Washington, Franklin and others to introduce those measures which they did, and to carry them out, and they were such as were just suited to the conditions and circumstances of the people; hence the government of the United States we, as a people, venerate and defend. Why do we do this? We do it because God had his hand in the organization of it; He controlled it so far as He could do so without interfering with the agency of man.

We have seen plainly and clearly that had it not been for the organization of this government, as has wisely and justly been said, where would have been the liberty of the Latter-day Saints. This government, then, was organized to suit the people and the circumstances in which they were placed, until they were prepared to receive a more perfect one. But will the government of the United States continue for ever? No, it is not sufficiently perfect; and, notwithstanding it has been sanctioned by the Lord at a time when it was suited to the circumstances of the people, yet the day will come (I will say it on my own responsibility and not that of this people) when the United States government, and all others, will be uprooted, and the kingdoms of this world will be united in one, and the kingdom of our God will govern the whole earth, and bear universal sway; and no power beneath the heavens can prevent this taking place, if the Bible be true, and we know it to be true.

The Lord will govern all things that He has made and created, for it is entered upon the records of heaven that all nations shall bow to His authority; and, consequently, we respect the government of the United States, because it has good principles in it, and not that we think it will endure for ever. Many great and glorious principles are contained within the Constitution of our country, not to say that it is perfect, but it is perfect so far as it pertains to the rights and privileges of the children of men. But there is a nucleus of a government, formed since that of the United States, which is perfect in its nature. It is perfect, having emanated from a Being who is perfect. But some may inquire, is it right, is it lawful for another government to be organized within the United States, of a theocratical nature? Yes, perfectly so! Does not the Constitution of our country guarantee to all religious societies the right of forming any ecclesiastical government they like? Certainly it does, and every intelligent man knows this to be the case.

The nucleus of such a government is formed, and its laws have emanated from the throne of God, and it is perfect, having come from a pure fountain; but does this make us independent of the laws of the United States? No, this new government does not come in contact with the government of the United States. In keeping our covenants, and observing our religious laws and ceremonies, or the laws that God has given to the children of men, we are not required to violate the principles of right that are contained in the Constitution and laws of the United States. Had not the government of the United States been framed, where would have been safety for this people? I answer, nowhere. If this Republican government had not been organized upon this continent, the kingdom of our God could not have been protected; but the hand of the

Lord has been in it, and superintended its organization, and no one can hinder its progress.

If this government had been formed in any other kingdom or nation upon the earth except the United States, where would have been the privileges and liberties of this people? Without the interference of the Almighty, and the manifestation of His miraculous power for our protection, we should have been rooted out of the earth. God foresaw this; He knew what would take place long beforehand, and He saw that it was not only necessary to have a day set for the preparation, and also for the beginning of the Latter-day work, but it was likewise important for the different kingdoms and nations which were in existence, and that had been organized by man, to go to work and start up some religious reform, and for the people to struggle against their mother church, and to fight against her tyranny and oppressions, that religious liberty and freedom, and the right of a free exercise of their religious opinions, might be guaranteed to the human family, not all at once, but gradually. We find that at the Reformation, when the great struggle for freedom and religious liberty took place, some of them were wrought upon to come to this new continent for the purpose of securing to themselves religious freedom and religious right; and inspired by the Almighty, as was Columbus who discovered this land, they planted their feet upon the American soil.

They were a humble people and God began to work in their minds, and they continued to increase, for a while, in union and love; having obtained privileges which before they were deprived of; and no doubt they imagined to themselves that universal freedom was about to be ushered in, but it was not exactly so, neither was that degree of liberty and freedom to suffice which they had then secured; but it was like John the Baptist's mission, merely to prepare the way. It was said of John that among all that were born of woman there were none greater than he, and yet the least in the kingdom of heaven was greater than he; and of all governments that had arisen among men, there were none so great and good, as the government of the United States, and yet the government of God in its very laws emanated from a more perfect Being.

It was for this purpose, then, that a republic was organized upon this continent to prepare the way for a kingdom which shall have dominion over all the earth to the ends thereof. Hence, the Prophet Daniel has told us, that the kingdom of God should be cut out of the mountains without hands; in other words, when the kingdom of God should be taken from the mountains, it should be taken by the power of the Almighty, and not by human hands; it should be organized by the Lord and governed by His laws. God, who interests Himself in the affairs of men, was to speak from the heavens, and inspire His servants to give laws and revelations to His people, informing them that His kingdom was to be taken from the mountains in His own due time, and that it should increase until it should become a great mountain and fill the whole earth. Do the people suppose that they can frustrate the designs of the Almighty, and put to death the Prophets who are sent unto them, and fight and war against them, and belch out their rage, and threats, and persecute them as they have done, without being brought into judgment?

The wicked suppose they can do this with impunity, but there is a God who holds the helm of the ship of Zion, and who will carry out His purposes with regard to the Saints of Latter-days, in which the kingdom, and the greatness of the kingdom, and the dominion under the whole heavens, shall be given to the Saints of the Most High and they shall possess it for ever and for ever.

JD 3:70-73

12. *UNIVERSAL APOSTASY*

OR THE

SEVENTEEN CENTURIES OF DARKNESS

The Great apostasy, and consequent extinction of the Christian Church from the earth, is the subject for consideration in the present chapter. During the last seventeen centuries, thousands of millions, among the nations of Christendom, have flattered themselves with the idea that they were members of the true Christian Church: they have supposed that a true Christian organization, a Christian ministry, and the institutions and blessings of Christianity, have been perpetuated. To have called in question the continuation of the Christian Church among them, would have been considered the height of impiety, closely bordering on blasphemy. To have declared that there was a Universal apostasy, during which every vestige of divine authority, every prominent feature of ancient Christianity, ceased among the nations, would have roused the anger of all Christendom, and brought into demand the most cruel tortures of the inquisition.

It is very difficult for the great mass of mankind to free themselves from the influences of false tradition, to swerve from the old beaten track of their fathers, and to break off the yoke of religious fanaticism, rendered sacred by age and popularity. It requires an honest heart, an independent mind, and a firm reliance on Jehovah, to embrace an unpopular truth, and stand up boldly against the mighty torrent of lies and persecution which continually threaten to overwhelm and destroy. There are but very few who have integrity and moral fitness sufficient to attack the errors of ages, and expose the religions of priestcraft, falsely called Christianity.

It is often the case that partial apostasy occurs among the people of God; in such instances they may be greatly chastened, and many of the apostates be cut off by judgment; but still they may not be wholly rejected. The difference between a *Partial* and a *Universal* apostasy, we will endeavor to describe. A partial apostasy is a departure of some of the

Church from the laws and institutions of heaven, while the remainder are steadfast in the same. A universal apostasy is the departure of the whole people from the divine oracles, to such an extent that they entirely lose the priesthood, or the divine authority to officiate in any of the institutions or ordinances of heaven: when such is the case, the Church or kingdom of God ceases among them. When once divested of divine authority, it matters not how moral mankind may be, they cannot build up the Christian Church, and the people cannot become true Christians, however much they may desire to be such.

We will now give a few examples of partial apostasy in the Jewish Church:—

When the people of God were encamped at the foot of Mount Sinai, the Lord said unto them, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." "And all the people answered together, and said, All that the Lord hath spoken we will do." (Exodus xix. 5, 6, 8.) Three days after the people made this covenant, the Lord came down upon the mount in their sight, with thunderings, and lightnings, and with a great sound of a trumpet, and with a cloud, and fire, and thick smoke, while the whole mount trembled and shook to its very centre, under His Almighty power. With a loud voice He uttered in the ears of all Israel the "Ten Commandments." "And when the people saw it, they removed and stood afar off. And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die." (Exodus xx. 18, 19.) After this, Moses drew near and received the word of the Lord, and came down and declared the same to the people. "And all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord." (Exodus xxiv.)

From these passages it will be seen that the people entered into two covenants with the Lord, the first of which they did not keep. They could not endure the glory of it, but fled from their position, at the foot of the mount, to which post they had been commanded to assemble; (xix. 13.) and entreated Moses that the Lord might not speak with them. This greater covenant was the covenant of the Gospel, including the ten commandments. They had already been baptized in the sea, and had drunk of that Spiritual Rock that followed them, and had been overshadowed with a cloud of glory. And it was the design of the Lord to prepare them still further, that they might be able to abide his presence; this was the grand object of the greater covenant but they could not endure it; they fled and earnestly prayed for something less glorious, and more adapted to their carnal natures. Here then was a partial apostasy of the whole people, except Moses, from the higher covenant or law of the Gospel, and from the blessings appertaining to the same.

The result of this apostasy was to shut them out from the presence of the Lord, and from the blessings which Moses enjoyed. But notwithstanding this partial apostasy, the Lord did not wholly forsake them; but concluded, that inasmuch as they had rejected the first covenant of the Gospel, He would add to it another of an inferior nature, and let them have an opportunity of obeying it, if they desired.

This second covenant will be found recorded in Exodus, commencing at the twenty-second verse of the twentieth chapter, and ending with the close of the twenty-third chapter. All the words of this second covenant, Moses wrote in a book, as I have already quoted in the 4th paragraph. "And he took the Book of the covenant and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient." (Exodus xxiv. 7.) It should be borne in mind, that Moses wrote this Book, prior to the one which the Lord wrote on the tables of stone. Some of the laws contained in this Book were very different from the holy laws of the Gospel covenant; such as, "Thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." (Exodus xxi. 23-25.) This "law was added because of transgression." Paul calls it a "law of carnal commandments." Because of the wickedness of Israel, God says, "I gave them also statutes that were not good, and judgments whereby they should not live." (Ezekiel xx. 25.) These laws and statutes were not good, but were adapted to the low carnal dispositions of a people who had rejected the higher law of the Gospel, and who would not any more hear the voice of God, nor abide his presence. By this law "no flesh could be justified;" by it none could enter into the presence of God and live. It was a yoke of bondage added because of the transgression of a superior law, including the first covenant. This was the mournful result of a partial apostasy. But still they were not altogether cast off; the authority of the lesser priesthood and the Church still remained, though shorn of their greater glory.

After this first partial apostasy of Israel, Moses went up into the mount, and was absent forty days and nights, and God made tables of stone with his own hand, and wrote upon them many other laws, besides those which Moses had previously written. During this interval, Israel again apostatized, by making and worshipping a golden calf. Because of this sin, the Lord became exceedingly angry with Israel, and said unto Moses, "I have seen this people, and behold it is a stiff-necked people: now, therefore, let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation. And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people which thou hast brought forth out of the Land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak and say, For mischief did He bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the Lord repented of the evil which He thought to do unto His people." (Exodus xxxii. 9-14.)

For this apostasy, the Lord was about to destroy the whole Israelitish Church from the face of the earth, with the exception of Moses; but through the intercession of this good man, the Church was spared; and Moses returned to them, and when he saw their wickedness, he dashed the tables of stone out of his hands, and broke them to pieces, considering the Church unworthy of the sacred things written thereon. And after having ordered about three thousand of the apostates to be killed, he "returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold: yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold mine angel shall go before thee; nevertheless in the day when I visit, I will visit their sin upon them." (Exodus xxxii. 31-34. Though the Lord spared this apostate nation, He would not forgive their sin, but said that all who had sinned should be blotted out of His book, and that their sin should be visited upon them.

Through this apostasy, another great evil befell them, namely, the withdrawal of the presence of the Lord. The Lord had accompanied them from Egypt, and was exhibited before them upon the mount; but their sin had now become so great, that He utterly refused to go with them any further. It is true, He permitted Moses still to remain among them, and also promised to send an angel with them, but withdrew His own presence. This dreadful calamity is mentioned in the following passages:—"And the Lord said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it; and I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: unto a land flowing with milk and honey: FOR I WILL NOT GO UP IN THE MIDST OF THEE; for thou art a stiff-necked people: lest I consume thee in the way. And when the people heard these evil tidings, they mourned." (Exodus xxxiii. 1-4.)

After this the Lord made a great difference between the people and Moses. When the people went into the tabernacle to worship, the cloud of glory did not appear; but "when Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses." . . . "And the Lord spake unto Moses face to face, as a man speaketh unto his friend." (Exodus xxxiii. 9-11.) And the Lord said, "My presence shall go with thee, and I will give thee rest. And he said unto Him, If thy presence go not with me, carry us not up hence." (Verses 14, 15.) Moses obtained a promise that the presence of the Lord should accompany him, and that he should enter into rest; but the others were rejected from His presence, and the Lord sware in His wrath that they should not enter into His rest; they were blotted out of the book which He had written; and the time came that their sin was visited upon them, and their carcasses fell in the wilderness. This was the sad and mournful result of their apostasy.

On the first tables of stone were written some of the great principles of the gospel, and also the law that was added to the same, "because of transgression:" but on the second tables, God would not suffer the higher law of the Gospel to be written. The second tables, therefore, contained only the ten commandments, and the inferior law that was added. For this information, we are indebted to the inspired translation of Exodus by the Prophet, Joseph Smith. As Israel broke the first covenant, so Moses broke the first tables containing the same. As they had rendered themselves unworthy of a celestial law, so God counted them unworthy to have their names enrolled in His book, or to enter into His rest. As they had forfeited all right to be accompanied by His presence, He declared His intention to withdraw from their midst, and leave them to the inferior guidance of an angel.

But this apostasy of Israel was not universal, so as to shut them entirely out from all divine communications and manifestations; for when Moses went up into the Mount the second time, "the Lord descended in the cloud, and stood with him there;" and Moses said, "If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us, for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for thine inheritance. And He said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the Lord; for it is a terrible thing that I will do with thee." (Exodus xxxiv. 5, 9, 10.) Though the Lord would not suffer His presence to go with Israel, yet He promised Moses that He would do marvelous and terrible things before Israel, such as had never before been done in all the earth. In fulfillment of this promise, the Lord wrought great wonders among them, from generation to generation, in proportion to their righteousness.

While in the wilderness they often turned aside from the Lord. And after entering the promised land, apostasy succeeded apostasy, sometimes to such an extent that open visions and miraculous manifestations were, for a while, withheld from them; and they were delivered as captives into the hands of their enemies. At length their apostasy became so great, that during three or four centuries before Christ, they divided themselves into a variety of contending sects. Revelations and prophecies were seldom given; miracles became more and more rare. The commandments of God were made void by the traditions of the elders, and all had apostatized, except a few, who occasionally received visions, dreams, the ministry of angels, prophecies, and revelations; such as Zachariah, Elizabeth, Joseph and Mary, Anna, a prophetess, Simeon, and certain shepherds. But notwithstanding this very great apostasy, the authority of the priesthood still remained, and the Church was still in existence, among them. The apostasy was not yet considered universal, and the kingdom was not rent from them.

Finally the time came that they rejected their Messiah, and the testimony of the Apostles, and lost all the gifts and miraculous powers enjoyed by their fathers. Therefore the Lord cast them off and all authority of a divine nature ceased from their midst; and they became a nation of hypocrites and apostates, unfit for anything but destruction and the damnation of hell. Jesus had foretold the calamities that awaited them, and had prophesied, saying, "the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matthew xxxi. 43.) In all their former apostasies, they never became so totally corrupt as to lose the kingdom; but now their sins were so great, and their apostasy so universal, that God determined to take the kingdom entirely away from the nation, and give it to the Gentiles, who would, for a season, bring forth the fruits of it.

To fulfill this prediction, the ministry were commanded to turn unto the Gentiles, tens of thousands of whom gladly received the kingdom of God, and became citizens thereof. The fruits of the kingdom were abundantly manifest. The Gentiles, as soon as they received it, began to have visions, dreams, prophecies, revelations, angels, tongues, interpretation of tongues, healings, miracles, and, in short, all the fruits of the kingdom that Israel enjoyed in the days of their righteousness. The miraculous fruits of the kingdom of God among the Gentiles, did not differ from the miraculous fruits of the same in the days of Moses and of the succeeding prophets of Israel. The Jews were overthrown for ceasing to bring forth these fruits, while the Gentiles received the blessing which Israel lost.

After Israel lost the kingdom, they had no more power nor authority which God recognized: their priesthood which could once bless and curse with authority, became powerless. Their ministrations were as useless as those of heathen priests; their forms and ceremonies were as lifeless and ineffectual as those of Paganism. God had forsaken the nation, by withdrawing the kingdom with all its supernatural fruits; eighteen long centuries of terrible midnight darkness have rolled over the heads of that devoted apostate race.

Jesus said that the nation to whom the kingdom should be transferred would be blessed with the fruits thereof. But have these fruits continued? Has the kingdom of God remained with the Gentiles, until the present day? These are questions of infinite importance. If the Gentiles have lost the kingdom of God, as the Jews did before them, it is high time that they should be made aware of it. We shall prove in this chapter that the Gentiles did not retain the kingdom of God after the second century of the Christian era; that from that time to the present, they have had no more authority to administer Christian ordinances than the apostate Jews; and that all their forms, and ordinances, and ministrations, are an abomination in the sight of God.

The great apostasy of the Christian Church commenced in the first century, while there were yet inspired apostles and prophets in their midst; hence Paul, just previous to his martyrdom, enumerates a great number who had "made shipwreck of their faith," and "turned aside unto vain jangling;" teaching "that the resurrection was already past," giving "heed to fables and endless genealogies," "doting about questions and strifes of words, whereof came envyings, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness." This apostasy had become so general that Paul declares to Timothy, "that all they which are in Asia be turned away from me;" and again, he says, "At my first answer, no man stood with me, but all men forsook me;" he further states, that "there are many unruly and vain talkers and deceivers, teaching things which they ought not, for filthy lucre's sake." These apostates, no doubt, pretended to be very righteous; for, says the Apostle, "they profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate." Near the close of the first century, the apostasy had become so universal, that only seven churches throughout all Asia, Africa, and Europe, were considered worthy of being either reproved or blessed by the voice of revelation; and even these seven were so corrupted by the doctrine of the Nicolaitanes, and of Balaam, by the fornications and adulteries of Jezebel, and by losing their "first love," and becoming "neither cold nor hot," that the Almighty considered them, with a very few exceptions, as "dead," and threatened to "spew them out of his mouth"—to cast them "into great tribulation," and "kill their children with death"—to "fight against them with the sword of His mouth"—and to "remove the candlestick" or Church, "out of its place."

That this apostasy, which had become so formidable, while yet inspired apostles were in their midst, was to greatly increase, instead of decreasing, is evident from the predictions of scripture. Paul prophesies that "the day of Christ shall not come, except there come a falling away first;" that "evil men and seducers shall wax worse and worse, deceiving and being deceived." As a reason for the strict charge which he gave to Timothy, he predicts that "the time will come when they will not endure sound doctrine; but after their own lusts *they shall heap to themselves teachers,* having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." The predictions concerning the apostasy were not expressed in a vague uncertain form of language, but in the clearest and most forcible terms. "Now the Spirit speaketh expressly," says Paul, "that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron." Peter prophesies that "there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction; and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of; and through covetousness shall they with feigned words make merchandise of you." (2 Peter ii. 1, 2, 3.) These "fables," "doctrines of devils," and "damnable heresies," which false teachers should introduce into the world, were to constitute the religion of future ages, rendering the state of society fearful in the extreme. Paul gives a prophetic description of the religion of latter times as follows:—"This know also, that in the last days perilous times shall come for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; *having a form of godliness, but denying the power thereof,* from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts; ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further; for their folly shall be manifest unto all men, as their's also was." (2 Tim. iii. 1-9.)

It seems from the foregoing predictions, that the religion of the latter days was to be most awfully corrupt; that its teachers, instead of being sent by revelation from God, were to be heaped together by the people. These man-made teachers were to turn away the ears of the people from the truth, or from sound doctrine, and in its stead were to teach "fables," "doctrines of devils," "damnable heresies," "speaking lies in hypocrisy;" they were to come "with feigned words, or with great swelling words of vanity," to "make merchandise of the people;" they were to have "*a form* of Godliness," but "*the power*" they were to deny: they were to meet with great success in deceiving mankind; for "many were to follow their pernicious ways." The people were to delight in these powerless, devilish, hypocritical, lying, damnable heresies, while the way of truth was to be evil spoken of; and "because they received not the love of the truth," God was to "send them strong delusions, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Such was to be the religion of the latter ages, as prophetically described by the ancient apostles; and such is the religion of the Papal, Greek, and Protestant Churches of the nineteenth century. The predictions were uttered eighteen centuries ago, and modern Christendom exhibits a most perfect fulfilment. Instead of having apostles, prophets, and other inspired men in the church now, receiving visions, dreams, revelations, ministrations of angels, and prophecies for the calling of officers, and for the government of the Church—they have a wicked, corrupt, uninspired pope, or uninspired archbishops, bishops, clergymen, &c., who have a great variety of corrupt forms of Godliness, but utterly deny the gift of revelation, and every other miraculous power which always characterized Christ's Church.

These man-made, powerless, hypocritical, false teachers, "make merchandise of the people," by preaching for large salaries, amounting in many instances to tens of thousands of pounds sterling annually. They and their deluded followers are reprobate concerning the faith once delivered to the Saints. The faith which once quenched the violence of fire, stopped the mouths of lions, divided waters, and controlled the powers of nature, is discarded as unnecessary. The faith that inspired men with the gift of revelation—that opened the heavens and laid hold on mysteries that were not lawful to be uttered—that unfolded the visions of the past and future—and that called down the angels of heaven to eat and drink with men on earth—is denied to be attainable in this age. The sound doctrine taught by the apostles which put mankind in the possession of these glorious gifts and powers, cannot now be endured. The doctrines, commands, fables, traditions, and creeds, of uninspired men, are now substituted in the place of direct inspiration from God. "They are ever learning, but are never able to come to the knowledge of the truth." Guesswork, conjecture, opinion, and, perhaps, in some instances, a belief in regard to the truth, are all that they attain to, while a knowledge they do not attain, because they deny new revelation the only means of obtaining it. This great multitude of false teachers who have found their way into all nations, deceiving millions, "resist the truth," contend against the miraculous powers of the Gospel, and reject inspired men, as "Jannes and Jambres"—the magicians, did Moses; "their folly shall be made manifest to all men, as their's also was;" yea, all nations shall see the righteous judgments which shall speedily be executed upon them, for they shall, like Paraoh's host, perish quickly from the earth.

If the revelations contained in the sixty-six books of the Old and New Testaments are the only ones to be received, it would be impossible for any man since the apostasy, to prove from those books that he was called of God. The Bible contains the record of the callings and commissions of many who lived during the first four thousand years but it says not one word about the callings and commissions of those who have lived during the last seventeen centuries. Some who have seen the dilemma in which they are placed by rejecting new revelation, have endeavored to extricate themselves from it, by pretending that the old commissions given to the apostles are sufficient for all present purposes. But this places them in another dilemma equally as great, for how can any man learn whether the commission given to the apostles is applicable to himself or not? Without new revelation he could never know. Surely the apostolic commission does not authorize *all* mankind who should live in future ages; and if it authorizes *a part* only, then it certainly would require new revelation to specify which part. Therefore, if we were to admit so absurd an idea, there still would be an equal necessity for new revelation. But commissions or callings given to one man never did, nor never can, authorize another. Mankind has no more authority to preach, baptize, and administer the ordinances of the gospel, by virtue of the apostolic commission, than they have to ascend to the throne of Great Britain by virtue of the commission given to King David.

As the Church of England and other Protestants do not profess to have received any new commission by revelation, but on the contrary require their followers to reject everything of the kind, it may be asked, how did they get their authority? It will be replied that they received it from Wickliffe, Cranmer, Luther, Calvin, and various other dissenters of the Papal church. But where did those dissenters get theirs from? They answer, from the Roman Catholics. But the Catholics excommunicated them as heretics; and surely if they had power to impart authority, they had power to take it away. Therefore, if the Romish church had any authority, the Protestants, being excommunicated, can hold none from that source. But if the Catholics hold authority, they must be the true church, and consequently the Protestants must be apostates; but on the other hand, if the Catholics are not the true church, they can have no authority themselves, and therefore could not impart any to others.

Now the Church of England states in one of her homilies, "*that laity and clergy, learned and unlearned, men and women, and children of all ages, sects, and degrees, of* WHOLE CHRISTENDOM, *have been at once buried in* THE MOST ABOMINABLE IDOLATRY (*a most dreadful thing to think*), *and that for the space of eight hundred years or more.*"* Wesley in his 94th sermon states the same in substance; he says, "The real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian Church, was, *because the Christians were turned heathens again, and had only a dead form left.*" If then, "the whole of Christendom," without one exception, have been "buried in the most abominable idolatry for upwards of eight hundred years," as the Church of England declares, and if they, because they are destitute of the gifts, are not even now Christians, but heathens, as Wesley asserts, we ask where the authority was during this eight hundred years, and where is it now? Surely God would not recognize "the most abominable idolators," as holding authority; if so, the authority of the worshipers of Juggernaut must be as valid as that of idolatrous Christendom. But the idolatry of "the whole of Christendom" must have been more corrupt, according to the Church of England, than that of other idolaters; for they call it "*the most abominable idolatry,*" and most positively declare that there was no exception of either clergy or laity—of either man, woman, or child—all were buried in it. This being the case (and we feel no disposition to dispute it), there could have been no possible channel on the whole earth through which authority could have been transferred from the apostles to our day. Therefore, as Wesley says, all Christendom are, sure enough, "*heathens,*" having no more authority nor power than the idolatrous pagans. If, then, "the whole of Christendom" have been without authority and power, "for eight hundred years and upwards," we ask, when was the authority restored? How was it restored, and to what man or people was it restored? It could not have been restored to the Papal churches, for they do not profess that any such restoration has been made to them; it could not have been restored to the Church of England and other Protestants, for they do not admit of any later revelation than the New Testament; consequently, their own admissions prove most clearly that the whole of Christendom are without an authorized ministry.

Who among the Saints of ancient times could have supposed that a race of people would arise professing to believe in the revelations of old time, but considering that all new ones were entirely unnecessary? The worshipers of Baal were far more consistent than apostate Christendom; for they had a faint hope that Baal would hear and answer them; but modern divines have no expectation that their God will say anything to them or to their followers. Baal's followers cried from morning until evening for him to give unto them a miraculous manifestation, in the presence of Elijah; but to even expect a supernatural manifestation or revelation now is considered, by modern religionists, as the greatest absurdity. Baal's worshipers, therefore, with all their absurdities, approached nearer the religion of heaven, in some of their expectations, than those who falsely call themselves Christians.

The history of the people of God, from the earliest ages, shows that *continued revelation* was the only way that they could possibly learn all their duties, or God's will concerning themselves. They never once thought that the revelations given to previous generations were sufficient to guide them in every duty. A doctrine which rejects new revelation is a new doctrine, invented by the devil and his agents during the second century after Christ; it is a doctrine in direct opposition to the one believed in and enjoyed by the Saints in all ages. Now, to subvert and do away a doctrine four thousand years old, and introduce a new one in its stead, can only be done by *divine authority*. But have the propagators of this new doctrine, at any period since its invention, established its authority either by scripture, reason, miracles, or in any other way? If not, how dare they break in upon the long-established order of God, and invent a new doctrine, excluding all further revelation? How dare they promulgate a doctrine so entirely different from what the ancient Saints ever believed or thought of? How dare they assume and teach that God will no more speak with man, when He never had failed, in any instance, to converse with His Saints in every previous generation? How dare they call themselves the people of God, and yet reject the great, fundamental, and infinitely important doctrine of *continued revelation,* which always distinguished the people of God from every other people? None but the most blind and determined enemies to new revelation could for a moment believe the Bible, and at the same time believe that the ancient Saints and the apostate churches of Christendom were both the people of God: the one class believed in a doctrine of continued revelation, established not only by several thousand years' experience, but by a continued series of miracles during that long period of time; while the other class have entirely excluded this heavenly doctrine from their midst, and, as a substitute, have invented, through the aid of uninspired men, "Articles of Religion," "Creeds," "Disciplines," "Commentaries, etc. Who then, with a knowledge of these two systems of religion, so widely different and opposed to each other, would have the hardihood or wicked presumption to call the latter Christians or the Church of God?

As the doctrine, then, of continued revelation, is one that was always believed by the Saints, it ought not to be required of any man to prove the necessity of the continuation of such a doctrine. If it were a new doctrine never before introduced into the world, it would become necessary to establish its divine origin; but, inasmuch as it is an old doctrine, established thousands of years ago, and which has never ceased to be believed and enjoyed by the Saints, it would be the greatest presumption to call it in question at this late period; and hence it would seem almost superfluous to undertake to prove the necessity of its continuance. Instead of being required to do this, all people have the right to call upon all the new-revelation deniers of the last seventeen centuries to bring forward their strong reasons and testimonies for breaking in upon the long-established order of heaven, and introducing a new doctrine so entirely different from the old. If they wish their new doctrine to be believed, let them demonstrate it to be of divine origin, or else all people will be justified in rejecting it, and in still cleaving to the old. When Jesus came and did away with the old law of Moses, and introduced a new system of religion, he established the divine origin of the new by the most incontrovertible testimony; the most splendid miracles were wrought both by himself and his followers. Now, if the new-revelation deniers will bring as much testimony as Jesus and his followers did to establish their new doctrine, then they may, with some little propriety, call upon mankind to believe in it; but as yet they have given the world no evidence whatever, only their own conjectures. We are called upon to reject a doctrine much older than the law of Moses, and of far greater importance, and to receive in its stead the doctrines of uninspired men, excluding all new communications from heaven; and as yet not one testimony has been offered to the world in confirmation of this newly-invented religion. How strange that anyone should ever have been deceived with such absurdities! How incomprehensibly more strange that millions should still cling to the awful delusion!

When a doctrine has been originated by divine authority, and has been believed and enjoyed by the people of God, without an exception, in all ages, it is not unreasonable to expect the continuance of such doctrine among the Saints in all future ages, unless some cause can be shown for its discontinuance: for instance, the doctrine of *Faith, Repentance,* and *Remission of Sins,* was originated and taught by divine authority immediately after the fall, and, like the doctrine of continual revelation, was embraced and enjoyed by every people of God until the apostles fell asleep. Now, if a people had arisen in the second century of the Christian era who excluded from their religion any of these principles, would not such a newly invented religion have been considered a gross imposition, and all its originators the basest impostors? At least, would not the inventors of such a religion have been required to show some authority or cause for thus discontinuing a doctrine which even they themselves continued to admit was necessary in all previous ages? If faith, repentance, remission of sins, and continued revelation, were necessary for four thousand years, what reason can be shown that any one of these heavenly principles should ever afterwards become unnecessary. If the second century was chosen as the memorable period for the discontinuance of an essential and long-established principle of religion, and for the introduction of a new religion different from what the people of God ever before enjoyed, then, indeed, it must be a period of great importance in the history of man. But the great and infinitely important question is, how shall mankind know that this sudden and unexpected change in the religion of heaven was produced by divine authority? Have its propagators ever established its divine authenticity in any way? If not, then they must be the vilest and most dangerous impostors that ever disgraced our earth, deceiving, not a few only, but thousands of millions, and corrupting all nations with their abominable and soul-destroying apostasy.

A doctrine or principle established by divine authority will require divine authority to do away with it. That which is established by a Superior Power cannot be abolished by an inferior power. This may be beautifully illustrated by the kingdoms, governments, and powers of the earth. Each has its law-making department; this power is sometimes vested in a legislative body, and sometimes in the king, queen, or emperor. Whenever any of these departments enacts laws for the welfare of the people, they are considered to be in force and binding upon all citizens until the law-making department shall repeal them, and notify the people of such repeal. Private citizens or inferior counsels could never repeal that which was enacted and ordained by higher powers. If the king ordained the law, then none but the king can repeal it. If the people should undertake to abrogate or do away with the law, it would be considered an act of rebellion against the government. So if the king should ordain certain rights and privileges to be enjoyed by his subjects, no inferior power would have a right to disannul such legal grants—none would have a right to say that the privileges, ordained by the king in behalf of his subjects were done away with. The power that ordains rights and privileges can alone disannul them. The subjects have no right to suppose that any law or privilege is done away with, unless the law-making department has notified the people to that effect. So it is with the kingdom of God. God is the King; He is the legal Law-Giver to all the children of the kingdom; He has ordained certain rights and privileges to be enjoyed by them all; He has given to them all the right of petition, with a sure and certain promise that He will hear and answer. These rights and privileges were enjoyed for about four thousand years by all the subjects of His government; they petitioned the King to show them by revelation many great and glorious things, which He, according to His promise, granted. Among the promised rights and blessings, granted by the great and unchangeable Law-Giver, may be enumerated the privilege of conversing with Him and with His angels, and to receive knowledge by visions, by dreams, by the revelations of the Holy Spirit, and by prophecy. After having enjoyed those chartered rights for many thousand years, the people all at once assumed the authority to disannul them, and thus came out in open rebellion against the government of the Almighty. Oh, what a fearful responsibility rests upon those who have thus dared to repeal and disannul that which God had established.

What would be the consequences, if a portion of the inhabitants of Great Britain were to rise up against some of the dearest and most precious rights which have been granted by the law-making department, and which have been enjoyed by the subjects for many generations? Would they not be considered to be in a state of rebellion? Would they not be taken and tried before the proper tribunals, and condemned and punished as guilty of treason? How much sorer punishment, then, must the world of Christendom receive! For their crime is of much greater magnitude. They have not rebelled against the governments of the earth, but against the government of Heaven; they have repealed, disannulled, and rebelled against some of the most sacred rights granted by the King of Kings. If such a rebellion against the laws of earthly governments will subject the person to death, what must be the punishment of those who rebel against heavenly governments! Oh, Christendom! what hast thou done? Thou hast closed the door of Heaven upon thyself, and upon the nations of the earth! Thou hast made the windows of heaven as brass that cannot easily be penetrated! Thou hast rejected the key of revelation, and thus cut off all communication with the heavenly worlds! Thou hast repealed and made void the chartered privileges, and most sacred rights, ordained of God, for the comforting, teaching, and perfecting of His Saints! Thou hast veiled the heavens in darkness, and shrouded the earth with the black mantle of error! Oh, Christendom, what wilt thou do! And whither wilt thou hide thyself in the day of thy visitation—in the day of the fierce anger of the Almighty! The mountains and rocks will not cover thy shame, nor hide thy guilt from the eye of Him who searcheth all things! Repent, then, of thy great wickedness, oh, thou destroyer of souls! No longer lift thy voice against the glorious gift of revelation; no longer deny the chartered rights of the people of God; no longer rebel against the ministry of angels, and the enjoyment of the gifts and vision and prophecy; no longer seek to repeal that which heaven has ordained, and which the children of God enjoyed four thousand years. Remember that divine gifts and divine laws can only be repealed by divine authority.

We are told by the ministers of Christendom that God has repealed the gift of revelation as no longer necessary. But they have utterly failed up to this day to point out the revelation that contains this repeal. The Old Testament does not contain it—the New Testament does not contain it. As the repeal act is not found in the Bible, where shall it be found? This is a question of great importance! If there be such an *Act of Repeal,* it must be somewhere, or how could these ministers have known it? We call upon Christendom to bring forward out of their sacred archives the REPEAL LAW. Let us search it—let us see what God has said about the worlds having revelation enough. Let us see what time the repeal was passed, when it came in force—how long it is to continue in force—and whether there is any probability of a restoration of the former privileges! None can consider this call for the repeal law unreasonable. If God has ordained such a law it is reasonable that we should know it. The ministers say they know it. Why not let the people see the law that they may know it also? Why keep them in the dark?—if such a law exists, bring it forward. You cannot say that it is a law of not much importance; for surely, if God has passed a law repealing the gift of revelation—the gift of prophecy—the gift of visions and dreams by the spirit—the ministry of angels—and all other miraculous gifts, which had been enjoyed by every people of God among all nations, and in all generations for four thousand years—if He has swept away all these long-established and most glorious privileges from the Church by a repeal law, then it must be one of the most important laws that has ever been communicated to man; it is a law that everyone should be familiar with; and none should be prohibited from reading or perusing it.

When God repealed the law of Moses, he did not keep the fact to Himself, but He told the people plainly, not only of the *repeal act,* but also of the *new acts* which were introduced in its stead. The law of Moses required a man to give a writing of divorcement if he wished to put away his wife: but Jesus repealed that law, and gave a new one in its stead. The law of Moses required the people to "perform unto the Lord their oaths" but Jesus repealed this law, and commanded the people to "swear not at all." The law of Moses required "an eye for an eye, a tooth for a tooth"; but Jesus repealed this law also, and commanded the people "not to resist evil." Here, then, we have the repeal law, abolishing that of Moses, and the new law introduced in its stead; both are revealed in perfect plainness: there is no dubiety or uncertainty, either as to what is repealed or as to what is substituted. If it be considered necessary to reveal to mankind that certain privileges, granted by the law of Moses, were repealed; how much more necessary is it, that mankind should know of the repeal of the blessings and privileges far greater and vastly superior to those of the law of Moses! Would God take such particular care to notify man of the repeal of Moses' law, and yet leave him in entire ignorance with regard to the repeal of the gift of revelation, visions, prophecy, etc.? The law of Moses "was added because of transgression," and given "because of the hardness of their hearts"; Paul calls it a "law of carnal commandments"; therefore, mankind could, with propriety, look for its repeal. But no one for a moment could have supposed that the Lord would repeal and do away with such great and glorious gifts as ministers now declare to be unnecessary. But what seems still more strange, is, that he should repeal privileges granted not only in the Mosaic dispensation, and in the ages preceding it, but also in the Gospel dispensation, even down to the close of the first century, and yet give us no information of such repeal.

But the ministers of apostate Christendom assert that God has repealed those precious gifts, and we now call upon them to tell us how they know it. Has God revealed it to them? No, they say, God reveals nothing in this age. Did you learn it from ancient revelation? If so, we call upon you in the name of the Lord, as you value your own soul's salvation, and that of others, to show us the revelation, that we may know it also. If you do not do this, it will be considered that you do not know any such thing, but that you have come to the people, like the prophets of Ahab, with a lie in your mouths to deceive, devour, and destroy. O ye ministers of modern Christendom—ye enemies of new revelation! How can ye escape the damnation of hell! How many millions of good, honest-hearted people you have deceived by your cunning craftiness, and lying hypocrisy! How many millions would have called upon God, in faith, for revelations, prohecies, visions, and the ministry of angels, and received these precious blessings, had it not been for the wicked, most abominable, and soul-destroying lies which you have instilled into their minds by telling them that these things were repealed and done away with.

However painful the reflection, there is nothing more certain than that apostasy, with all its train of horrors, has been indelibly stamped upon all the Catholic, Greek, and Protestant churches of the last seventeen centuries. Apostasy drove the Christian Church from earth to heaven, with all her authority and powers. Universal apostasy alone was left, to curse all nations with its hypocritical and unauthorized pretentions.

We shall now proceed to answer some objections urged against a universal apostasy:

First, it is objected, that the promise of the Savior, recorded in Matthew xxviii. 16, 17, 18, 19 and 20 could not be fulfilled unless the Church should continue its existence on the earth. These passages read thus: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, *I am with you always, even unto the end of the world*." It is argued by the Catholics "that the apostles themselves were only to live the ordinary term of man's life; therefore, the commission of preaching and ministering, together, with the promise of the divine assistance; regards the successors of the apostles, no less than the apostles themselves. This proves that there must have been an uninterrupted series of such successors of the apostles, in every age since their time; that is to say, successors to their *doctrine,* to their *jurisdiction,* to their *orders,* and to their *mission*. Hence it follows, that no religious society whatever, which cannot trace its succession in these four points, up to the apostles, has any claim to the characteristic title, APOSTOLICAL." This argument I have given in the words of one of their learned bishops, the Right Reverend Doctor Milner.* Now if it were admitted, that this *commission* and *promise* of our Savior were intended for the successors of the apostles (which we by no means admit), it would still be out of the power of the Catholic priests to claim the commission and promise until they could prove from scripture and tradition, which they say is their only rule of faith, that each one of them were the actual persons who were to be the true successors: but this, they cannot do. Therefore, they have no more claim to the commission and promise than the Pagan priests have.

But we do not admit that the promise—"LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD," had any reference to any persons whatever, only the ELEVEN disciples mentioned in the sixteenth verse, who had, by a previous engagement, retired to a mountain in Galilee: they were the only persons whom he addressed and to whom he made this great promise. But, says Doctor Milner, "*They were only to live the ordinary term of man's life,*" and consequently, he draws the conclusion that the promise could not be fulfilled to them without successors. According to this curious inference of the learned bishop, the Lord must have forsaken the *eleven* disciples as soon as they died; for if we admit that Jesus continued with them after the period of the death of their mortal bodies, and that he will continue with them even unto the end of the world, then what need would there be of successors in order that the promise might be fulfilled? Prove that Jesus has not been with the *eleven* apostles from the time of their death until the present time, and that he will not be with them "even unto the end of the world," and after you have proved this, you will prove that Jesus has falsified his word; for to be with the successors of the apostles is not to be with them. But whether the apostles have successors or not, Jesus will always be with them, and will bring them with him when he shall appear in his glory, and they shall sit upon thrones and judge the house of Israel, during the great Millennium, while Jesus will not only be with them, but will reign with them even unto the end of the world. Therefore, there is nothing in this promise of Jesus that gives the most distant intimation that an apostolic succession or Church of Christ should continue on the earth.

Secondly, it is objected, that if the Church of Christ has not continued, then the gates of hell must have prevailed against her; and they refer us to that cheering passage in

Matthew (xvi. 18), which reads thus: "And I say also unto thee, that thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it." They argue, that if the Church has ceased to exist, the gates of hell have prevailed over her, and the promise of Jesus must be falsified. But we would inform the Catholics that the Church of Christ has not ceased to exist, neither has Peter ceased his existence, but both the Church and Peter are in heaven, far out of the reach of the gates of hell, and far out of the reach of the abominable, soul-destroying impositions of popery. The gates of hell have prevailed and will continue to prevail over the Catholic mother of harlots, and over all her Protestant daughters; but as for the apostolic Church of Christ, she rests secure in the mansions of eternal happiness, where she will remain until the apostate Catholic church, with all her popes and bishops, together with all her harlot daughters, shall be hurled down to hell; then it shall be said, "Rejoice over her thou heaven, and ye holy apostles and prophets; for God hath avenged you on her"; and then shall be "heard a great voice of people in heaven, saying, "Alleluia: salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are His judgments: for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at er hand." And again they shall say, "Alleluia," and her smoke shall rise up for ever and ever. And thus when the Catholics and Protestants hear all the heavens, and all the holy apostles and prophets, rejoicing over the downfall of Babylon, they will learn that the Church of Christ still exists in heaven, and that the gates of hell have not prevailed against her; then they will learn where the apostolical and prophetical power rests; then they will perceive the difference between the glory of the Church of Christ and the misery and wretchedness of their own fiery torments.

In the preceding chapters we have clearly set forth the first principles of the gospel, as it was anciently taught, namely, its commands, its ordinances, and its blessings. We have pointed out the ancient organization of the kingdom of God;

we have enumerated the miraculous gifts and powers, promised to the Saints: we have shown the ancient pattern of Christianity. While in this chapter we have dwelt upon the great and universal apostasy, and the consequent extinction of the Christian Church from the earth, we have exhibited the main features of this apostasy, as it has existed, during the last seventeen centuries: we have shown how clearly the Apostles predicted the same, and how perfectly their predictions have been fulfilled.

And now, dear reader, have you carefully read the foregoing chapters? Have you appealed to the Bible for information upon all these important points? Have you compared the foundation upon which you are built with the words of Jesus and his Apostles? Have you called earnestly upon the Lord to enlighten you? If you have done all these things, then you cannot but be convinced, that what we have written is the eternal truth of heaven. You cannot but perceive, that the whole earth has been under the dominion of gross darkness and apostasy for many centuries past—that Christianity has ceased—that ages ago, the kingdom of God was taken from the apostate Gentiles, even as it was previously taken from the wicked Jews. Under these dreadful circumstances, the nations have groaned out a miserable existence, under the dominion of priestcraft and the iron hand of tyranny.

But, dear reader, do not be discouraged; do not despair. The prophets and apostles have clearly spoken of a time when light should again burst forth from the heavens; when the latter-day kingdom should be set up, never more to be destroyed; when all other kingdoms should be utterly abolished, and wickedness have no more place among men for a thousand years.

13. *LATTER-DAY KINGDOM*

There is no event that has ever transpired in our world, of such magnitude and importance, as the coming of Christ to reign on earth. And as such, it has commanded the attention of the Saints of all ages. All have looked forward to that day as a full consummation of all their hopes. It is the happy period when the righteous shall receive their full reward; it is the time of the resurrection of the righteous dead; it is the day when sin and sorrow shall cease; it is the day of rest—the Millennium of peace—the opening of an entirely new era upon our fallen world.

Is it reasonable to suppose that Christ will return to the earth to reign upon it for a thousand years without preparing the way beforehand, for this most wonderful of all eras? What will be the nature of this preparation? Can there be any preparation whatsoever, short of restoring to the earth a Gospel Church? As there has been no true Church on the earth for some twelve or fifteen centuries, one of the first steps towards preparing for the second advent would be to restore to the earth the Christian Church. Now a work of this kind, and of so great importance, would most likely be the subject of prophecy among ancient prophets, which we find to be the case. Daniel, in his second chapter, speaks expressly of the setting up of this Latter-day Church, or as he very appropriately calls it, the kingdom of God, represented by a stone.

> **"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the cold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure. (Daniel ii. 44, 45.)**

This same great event is also mentioned in the 34th and 35th verses of the same chapter as follows:

> **"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."**

The kingdom which the God of heaven was to set up, has by many been supposed to refer to the Church or kingdom which was established on the earth at the first advent of the

Messiah, but this idea is altogether erroneous, as we shall now proceed to show.

The time of the organization of the ancient Church does not agree with the period announced in the prophecy. "In the days of these kings shall the God of heaven set up a kingdom." In the days of what kings? We reply, in the days of the kings or kingdoms, represented by the feet and toes of the great image, shown in dream to Nebuchadnezzar. This is evident from the 34th verse, "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces." Nebuchadnezzar saw a succession of kingdoms, each represented by different parts of the image. His own kingdom was represented by the head of gold. Next in succession was that of the Medes and Persians: the third was the Macedonian under Alexander: the fourth was the Roman. These four kingdoms were represented by the head of gold, the breast and arms of silver, the belly and thighs of brass, and the legs of iron: and in order that the image might be complete, the feet and toes had to be formed: these were constructed from the divided state of the Roman empire, the ten toes representing the ten kingdoms, growing out of the iron legs, or the eastern and western empire of the Romans: or, in other words, the feet and toes of the image represent all the broken fragments of the once powerful empire of Rome, which have existed, or shall exist, until the whole image is entirely destroyed. All the European kingdoms, together with the nations of European extraction, now inhabiting America, are the feet and toes of the great image shown to the king of Babylon.

The Roman monarchy was the last which ruled over the eastern continent with almost universal dominion: all kingdoms and governments, growing out of it since that day, have been comparativly feeble, which is literally foretold in the prophecy.

Many centuries before these feet and toes were formed the Savior established His Church on the earth at His first advent. This occurred in the days of the iron legs; and so strong and powerful was the iron kingdom, that in time it "made war with the Saints, and prevailed against them." (Daniel vii. 21.)

"And his power shall be mighty, but not by his own power, and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people." (Daniel viii. 24.) "And such as do wickedly against the covenant shall he corrupt by flatteries; but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries." (Daniel xi. 32—34.)

This same wicked power is described by John the Revelator, under the name of the beast with seven heads and ten horns. He says:

> **"And all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the Saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." (Revelations xiii. 3—7.)**

In these quotations it is clearly predicted that the Saints, composing the Church and kingdom of Christ, were to have war made against them; and that the beast, assisted by the dragon or devil, would prevail against, overcome, and destroy them; and that they were to fall by the sword, by flame, and by captivity; and that many should forsake the holy covenant, and many should cleave to them by flatteries and so complete was to be the triumph of the beast, that all the world should wonder after him, and worship the dragon that gave him power; "and power was given him over all kindreds, and tongues, and nations."

What then became of of the kingdom of Christ, established at his first advent? It was caught up unto God and to His throne, having passed through great tribulation, while it tarried on the earth; the world being unworthy of so glorious a kingdom, it fled from earth to heaven; and all kindreds and tongues, and nations were left without the least vestige of the kingdom among them, except its ancient history, called the New Testament.

As the powers of the earth have driven the ancient kingdom of Christ from among men, and entirely banished it from the earth, it is evident that it was not the latter-day kingdom of God which Daniel predicted should totally destroy the image. The first advent, therefore, was not the time for the stone to be cut from the mountain without hands. The great image made war upon the former-day kingdom, and overcame it, while the latter-day kingdom will smite the feet and toes of the image, and the whole mixed and corrupt mass will be dashed to pieces. The former-day kingdom of Christ was set up in the days of the iron legs of the image; the latter-day kingdom of God is set up after the feet and toes have been formed. The former-day kingdom was itself to be destroyed from the earth; the latter-day kingdom should never be destroyed, but should stand for ever, and become a great mountain, and fill the whole earth.

It should be borne in mind that Nebuchadnezzar saw successive portions of the image formed, until it was completed in all its parts, from the head of gold to the feet and toes of iron and clay; and it was not till after the image stood complete in all its parts before him, in a form majestic and terrible, that he saw the stone rolling from the mountains. Hence Daniel, after having described to the king the vision of the whole image, even to the toes, says, "Thou sawest TILL that a stone was cut out without hands which smote the image upon his feet." This expression most clearly shows that the cutting of the stone from the mountain was a work of a later period than the formation of the feet and toes. The king of Babylon saw kingdom succeeding kingdom, and his vision extended in the future till he saw something entirely distinct from the image—a something that had no connection whatever with the corrupt powers and kingdoms of man's formation—a something cut from a mountain without hands, that is, not founded by the hands of man—a something in a mountain or high place—a something that had no fellowship for the iron and clay, toes and feet, but immediately smote them, and they had no power to stand before it, but were broken to pieces, and all the powers included in the image were utterly destroyed, and no place was found for them; while that victorious stone increased till it filled the whole earth. This latter-day kingdom, then, was the last thing seen in the grand panorama of kingdoms that passed before him. And it was not to be set up at the first advent, but as Daniel said to the king, "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar *what shall be in the latter days.*" It was prophetic scenery, reaching to the latter times, showing him how man-made governments should be destroyed, and how the Divine government should succeed and triumph, and have universal and everlasting dominion on the earth.

It has been supposed by some that the kingdom, represented by the stone, was not to be set up by the God of heaven until the second advent, when Christ comes to reign on the earth. But this view of the prophecy is no less erroneous than the supposition of its being set up eighteen hundred years ago. If Christ should not set up his kingdom until he comes in his glory, there would be no Saints on the earth ready to be caught up to meet him; for we have already shown that the former-day kingdom nowhere exists on the earth, but has been prevailed against and overcome, and nothing is left but man-made churches and governments among all kindreds, tongues, and nations. If this had not been the case—if the kingdom had continued on the earth during the last eighteen centuries, there would have been no necessity for its being set up. It would be folly to say that the kingdom of England should be set up, if it were already in existence; so likewise it would be an absurdity to prophesy that the kingdom of God should be set up to destroy the powers represented by the great image, if such kingdom had already been on the earth for eighteen centuries. But from the fact that it was to be set up after the feet and toes of the image had been formed, it is demonstrated that the earth at that time had no such kingdom on it: and being destitute of such kingdom, the God of heaven was under the necessity of cutting it out of the mountain without hands, and of setting it up by His own power.

That this kingdom is to be set up before the second advent is still further evident from the prediction that "the stone that smote the image became a great mountain, and filled the whole earth." About the time of its first origin it is "cut out of the mountain"; from which fact it must be much smaller than the mountain from which it is taken; and while of this diminutive size, it smites the image upon the feet and toes; but it rapidly increases in magnitude till it becomes a mountain, not a small one, but a *great mountain, and fills the whole earth.* In this prophecy it is clearly expressed that at the period of the origin of this kingdom, it is very small, not a mighty rock or a mountain, but a stone cut from a mountain, and that it rapidly grows to an exceedingly great magnitude, till the whole earth is filled by it.

Now, if the kingdom were not to be set up till the second advent, it would at once appear in its full size and grandeur; for when Christ comes, he brings all his Saints and holy angels with him, and instead of being a stone from the mountain, the kingdom would at once fill the whole heavens, and then the earth.

The cutting of the stone from the mountain shows also that the kingdom is not first seen in the clouds of heaven in all its glorious majesty, but that it is a kingdom set up on the earth in a high place or mountainous region. Its location must evidently be near the extremities of the feet and toes of the image.

The locality of the powers, forming the image, are known. The first two great monarchies, forming the head, breast, and arms, are found in the western parts of Asia: the third, in the eastern borders of Europe, extending into Asia; the fourth, including the feet and toes, are found in Europe, the United States, and other nations of America of European origin. Remnants of all the nations, forming the image, are still in existence, though not in their former grandeur and greatness. The head, breast and arms, belly and thighs, and iron legs still exist, as well as the feet and toes, though in a weak and feeble condition; and they will all continue to exist until a kingdom of divine origin shall come down from the mountains upon the feet and toes; and then comes the mighty crash of republics, kingdoms, thrones, and empires, all desolated—all destroyed, no more to rise again; no more place on earth can be found for them. In their place Saints will live and reign, governed, not by human, but by divine laws; and this universal kingdom will not, like the former ones, be taken from one people and transferred to another; but the people of the Saints of the most High will possess it for ever and ever, and God Himself will be their King and their Law Giver.

Having learned from Daniel's prophecy, that "in the latter days" God kingdom is to be set up to abolish all other kingdoms, and that it will be located in a mountain, and that the subjects of this kingdom will be called the Saints of the Most High, let us next inquire into the manner of setting up this kingdom. It might be expected, that a work of such great magnitude, involving the interests of all the world, would be a subject frequently referred to by inspired writers. We find, accordingly, that many have spoken of it, and predicted many events in relation to it.

To set up the kingdom of God on the earth would require a restoration of authority to administer the principles, ordinances, and laws of that kingdom; or, in other words, authority to preach the Gospel of the kingdom and administer its ordinaces. In what manner is it predicted that this authority is to be restored to the earth?

The Revelator, John, in his great vision on Patmos, was permitted to behold the restoration of the Gospel to our fallen world. He says:

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (Rev. xiv. 6.) This prophetic vision most clearly shows, that when the "everlasting Gospel" is restored to our earth, an angel is to be the important personage who will fly from heaven to earth with the glad tidings. We furthermore learn that when the angel brings this Gospel, "every nation and kindred, and tongue, and people "are to have it preached to them. Will this angel himself come down on the face of the earth, and travel about from place to place, from city to city, from nation to nation, preaching, baptizing, confirming, and administering the Lord's supper? No; if one angel, alone, should undertake to attend to all these matters, it would take many thousand years for him to fulfil his mission. Will he merely fly over the various nations, proclaiming, as with a voice of thunder, the Gospel in their ears, and commanding them to obey all the sacred ordinances of the same? No; for this would be of no benefit to the nations, unless they had an authorized ministry on the earth who could baptize the penitent for the remission of sins, and confirm the Holy Ghost upon them by the laying on of hands. Therefore, we are compelled to believe, that when this angel comes from heaven to restore the Gospel, God will restore the authority also to preach it; and that chosen vessels, being ordained by an angel, will be commanded to preach the Gospel, and baptize, and ordain others, and thus reorganize the kingdom of God on the earth, according to the prediction of Daniel. When the kingdom of Christ was organized on the earth, eighteen centuries ago, it was by calling apostles, prophets, and other officers, and inspiring them with the gifts of revelations, visions, and prophecy, and with all other supernatural gifts, requisite to preach the Gospel and build up the kingdom among men. And when the kingdom of God is restored to the earth on the latter-days, it is to be expected that it will resemble the one of former days.

At the time the angel comes with the everlasting Gospel in order to set up God's kingdom on the earth, he finds the people of the whole earth destitute of these glad tidings. He finds not even one, among all the unnumbered millions, who has received the Gospel. It is true, they have the history of others receiving it in ancient times, recorded in the New Testament; but what benefit is the history of others' enjoyments, unless they themselves can be baptized and receive the same gifts, powers, and blessings? What benefit to a hungry man would it be to read the history of the people anciently feasting upon the loaves and fishes, unless he himself could partake and eat? Though the nations can read the history of the three thousands being baptized on the day of Pentecost for the remission of their sins, this will do them no good, as they have killed off the ancient Saints, and destroyed every vestige of divine authority from the earth, and there is no one left to baptize them for the remission of their sins. Though they can read the history of Peter and John's laying their hands upon baptized believers, and confirming upon them the gift of the Holy Ghost, yet they are left with the sad reflection that there are no authorized apostles to confirm this great gift upon them; though they can read the history of the Saints' partaking of bread and wine to commemorate the death and sufferings of Christ, yet there is no authorized minister to officiate in giving them these sacred emblems: and to receive any of these holy ordinances from unauthorized men would prove a curse to them instead of a blessing. In this sad, benighted, and forlorn condition, they can read what the Gospel is—what authority is necessary to minister its ordinances—and what its gifts, powers and blessings are: but alas! there is no one to administer it to them.

The Lord, beholding the wretched condition of all nations, determined to send an angel from heaven to restore the everlasting Gospel, and give all nations, kindreds, tongues, and people, one more opportunity to come into His kingdom, decreeing that if they would not obey it, the kingdom should roll upon them and break them to pieces, and blot out their very names from under heaven. Connected with the message of the Gospel was another proclamation of a most fearful nature. The same angel was to cry, "Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come." (Verse 7.)

The period when the angel commits this Gospel to man on earth is peculiarly characterized as "*the hour of His judgment.*" In order to understand more clearly what is meant by "the hour of His judgment," we are told in the following verses, that:

> **"There followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall**

> **drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." (Verses 8-11.)**

To read these passages, and contemplate the fearful doom of all the apostate nations that live on the earth at the time the angel restores the message of the Gospel, and reflect upon the awful and most terrible judgments denounced against them, is truly calculated to make one shudder. From these passages, it is certain that the great mass of the apostate Christian nations, under the name of "*the beast and his image,*" will reject the "*everlasting Gospel*" that the angel brings, which ripens them for the sore judgments that are immediately to follow. They are the ones who are to "*be tormented with fire and brimstone*"; they are the ones who are to "have no rest day nor night," but "The smoke of their torment ascendeth up for ever and ever"; they are the ones who constitute the old, worn-out, corrupt image of Nebuchadnezzar; they are the ones whom the Lord designates great Babylon, of whom the angel is to proclaim the downfall; they are the ones who have corrupted all kindreds, tongues, and nations, with their false doctrines, their whoredoms, and with "the wine of the wrath of their fornications"; they are the ones who shall be made "to drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." But first, in order that God may be just in inflicting these severe judgments, He offers them His Gospel which He has sent His angel to restore to the earth; but they will close their eyes, ears, and hearts against it: they will reject it, as Pharaoh and the Egyptians rejected the proclamations of Moses and Aaron; they will scorn it as the antediluvians scorned the message of Noah; they will treat it with the same contempt that the Sodomites did the message of the angels to Lot. And as the cities of the plain were punished with the vengeance of eternal fire, so shall these be punished with fire and brimstone, where their worm dieth not, neither is their fire quenched.

Having learned from the scriptures the exact way in which the Gospel is to be restored, and God's kingdom to be set up; and having also learned that these marvelous events are immediately to precede the downfall of Babylon or the great image of Nebuchadnezzar; or, in other words, the utter destruction and abolishment of the apostate Christian nations inhabiting Europe, Western Asia, and America, let us next inquire if there are any indications of the angel's having come with the Gospel.

First, we know no reason why the angel may not come in our day. There are no prophecies, that we are aware of, that need fulfilling, before he comes. The whole political organization of the nations corresponds, in every particular, with the predicted state of society, as it should exist at the time of this memorable event. The feet and toes of the image have been long in existence; Babylon, the mother of harlots and abominations of the earth, has been indefatigable in spreading her corrupt principles among all the nations and kindreds of the earth; the nations have greedily swallowed the filthiness and abomination of her golden cup, by which they have been made drunken with the wine of her fornications. All things, according to the prophecies, seem to be in the most perfect readiness for the angel to descend from heaven with the message of the Gospel, connected with a message of judgment.

But has the angel yet come? Go to the Roman Catholics and ask them. They will tell you that they are the church and kingdom of God—that their authority has been transferred direct from the apostles—and that there is no need of an angel's coming with the everlasting Gospel; for they have it already; and it would be superfluous for an angel to bring something that they have had since long before John saw his vision on Patmos. Next go to the Greek church, among the Russians and other nations, and ask them if an angel has lately come from heaven with a message of the everlasting Gospel, intended for all nations, kindreds, tongues, and people, and they will be ready to put you in prison for daring to ask such a question. They will consider it the highest blasphemy, for you to dare to call in question their ancient and venerated religion: they will inform you that their church has had the everlasting Gospel among them ever since the advent of the Messiah. Last of all, go to the Protestants—to every name, and sect, and denomination—from those established by law to the dissenter of yesterday ask them all if an angel has made his appearance from heaven to any of them, having the everlasting Gospel to preach to all people upon the face of the whole earth; and you will hear a united voice, ascending from all their ranks and grades, saying, "We have the everlasting Gospel in the New Testament—we have the kingdom of God among us and in our hearts; and this everlasting Gospel and kingdom have been on the earth ever since the first advent; and we have authorized ministers to administer all the ordinances of the Gospel and there is no need of an angel's coming from heaven with the Gospel, when we already have it; there is no need of God's setting up His kingdom on the earth, when it is already on the earth, and has been on it for more than eighteen centuries."

Thus, after you have inquired of the Catholics, Greeks, and Protestants in vain; and can get no information of the appearance of the angel; but learn from all of them, that such an event is wholly unnecessary, you will, perhaps, conclude that Daniel and John were mistaken or, if not mistaken, that they had reference to some mystery, not for man to know: thus you may endeavor to hush your fears, and to quiet your minds, and to think that all is well, and that the true Church is indeed on the earth, and is greatly flourishing, according to the united testimony of the whole of Christendom.

But stop! Do not be too hasty in your conclusion. This is a subject of too great importance to pass over with some few slight inquiries. Remember that your inquiries have been limited to those very powers who are to be destroyed, because they reject the Gospel message of the angel—to the very powers, called Babylon—the most corrupt and soul-destroying of all powers: it is not, therefore, to be expected, that you will find them rejoicing in anticipation of the angel; it is not to be supposed that an event so opposed to their views would find any favor among them. Go, now, to some people entirely disconnected with them, and make your inquiries. If you go to the heathen nations of Asia, Africa, or the islands of the sea, they will tell you that they know nothing about Christ, angels, or the Gospel: therefore, you can obtain no information from them upon this subject.

There remains one more people, gathered out of the nations, and isolated, dwelling far up in the sequestered vales of the Rocky mountains; go and inquire of them if an angel has come with the everlasting Gospel to preach to all people, tongues, and nations: they will with one united voice answer, yes: they will tell you that in the year 1827 God sent a holy angel from heaven, and committed into the hands of Joseph Smith, the sacred records of ancient America, containing the fulness of the everlasting Gospel: they will tell you that after the Prophet Joseph translated these records by the aid of the Urim and Thummim, the angel appeared unto three others, and showed them the plates of gold, containing this everlasting Gospel, at the same time, commanding them to bear their testimony to all nations, kindreds, tongues, and people, to whom the record should be sent: they will tell you that on the sixth day of April, in the year 1830, God set up His kingdom by giving written commandments and revelations: they will tell you, that chosen men were ordained under the hands of angels to preach this Gospel, and ordain others, through the gift of prophecy and revelation: they will tell you that God commanded His servants by His own voice and by the voice of angels to preach this Gospel to every nation, kindred, and tongue: they will tell you, that through the preaching of this Gospel, and by the commandment of the Most High, the children of the kingdom are being gathered from the nations unto the peaceful vales of the great Rocky mountains, which form the dividing ridge between the great Atlantic and Pacific oceans: they will tell you that God has, indeed, set up His kingdom as a stone upon the mountains: they will tell you that it will roll forth from the mountain tops, increasing in greatness, in power, in majesty, and in dominion: they will tell you that it is destined to fill the whole earth, and to continue for ever and ever.

Here, then, dear reader, you find a people which answer every description, pointed out by the prophets; not one feature is lacking. Did John testify that an angel should fly, having the everlasting Gospel? this people testify of its fulfilment, and present you with the Book of Mormon, containing it, already translated into many foreign languages. Did Daniel testify that God should set up His kingdom in the latter-days? This people testify that they were set up by special commandments and revelations, and present you with the books containing them. Did Daniel prophesy that the latter-day kingdom should be "cut from the mountain without hands?" this people are being gathered to the mountains, as the appropriate position of the stone. Did the former-day kingdom have inspired apostles and prophets? The latter-day one has the same. Did signs follow the believers in the former-day kingdom? The same is true of this people. Did the former-day kingdom receive their laws and commandments by revelation from the great King? The latter-day kingdom is governed by new revelation in the same manner. Not one ordinance, commandment, law, gift, or blessing, pertaining to the kingdom of God, is lacking: not one item of prophecy, pertaining to the setting up of this kingdom, has failed. Yet, with all this overwhelming testimony, apostate Christendom will reject it, and perish; and their nations and kingdoms be blotted out of existence; for the kingdom of God shall smite them, and they shall crumble to pieces and be known no more. This is the decree of heaven from ancient times, and no nation can thwart the purposes of Jehovah.

If any should feel disposed to admit the truth of Daniel and John's prophecies, but yet be unwilling to believe that the Church of the Latter-day Saints is the kingdom predicted: we would ask such the following questions—Where else will you go to find a people who fulfil the terms of the prophecy? Where else will you go to find a people who even believe that an angel must come with the Gospel? Where else can you find a people that even profess that they have been set up, by express revelation, as a kingdom, representing the stone cut out of the mountains? Where else do you find a people, claiming that God has by an angel restored the authority and ordained apostles? As you can find no other people, professing to have all these characteristics, are you not compelled to admit that these prophecies have not been fulfilled, unless in the setting up of the Church of the Latter-day Saints? If you reject them, as not being the kingdom predicted, on what grounds do you reject them? Is there any discrepancy or imperfection in their doctrines? Is there anything which you can prove to be false or contrary to the Gospel taught by our Savior and his apostles? Is there any office lacking, which was in the ancient Church? Is there anything in the Book of Mormon, or in any of their books of revelation, that is contrary to sound doctrine? If, then, you cannot reject them upon any of these grounds, do you not run a fearful hazard by rejecting them as not being the kingdom predicted? Do you say, that though you can find no other people that answer the terms of the prophecy, yet you look for such a people hereafter to arise? What assurances have you that you would believe in their testimony, any more than you do in the Latter-day Saints? In what respects would they differ from this Church? Would they have any doctrine, or ordinance, or principle, or office, or power, or gift which this Church has not? Would there be any mark or sign by which you could distinguish a people who you expect to arise, from this people? If you believe this is not the predicted kingdom, must you not look for another precisely like it? Must you not look for one which will testify that an angel has come with a message of the Gospel, connected with a proclamation of judgment? If it did not testify of this, would you believe it to be the latter-day kingdom predicted? Oh, then, when you see all these predicted characteristics connected with this people, why will you doubt? Why will you join with apostate Christendom in condemning them? Why follow popular opinion and pursue the broad road, thronged by the multitude? Why not realize and lay it to heart that that gate is strait and the way narrow that leads to truth, happiness, and eternal life?

14. *IMMENSITY OF THE UNIVERSE*

Astronomers have demonstrated by actual observation and mathematical calculation that light existed thousands of years before the creation of our earth. It has been determined that light flies with the velocity of about twelve millions of miles every minute; it has also been ascertained from the known power of the telescope, and from other consideration, that there are bodies in the universe, situated at such immense distances, that it would require their light several hundred thousand years to traverse the space between them and our world. It follows, then, of necessity, that the light by which those distant worlds are now rendered visible must have left them thousands of centuries before our earth was formed. In almost every point of space to which the telescope has been directed, countless millions of inconceivably distant shining worlds are to be seen. But what does all this prove? It proves that by far the greatest portion of the visible universe existed ages before the organization of our little globe. When we look upon the widely extended field of existence, we are apt to imagine that we see worlds as they now exist, but this is not so; the present existence and relative position of the distant bodies of the universe cannot be seen. By the aid of light we only see the past, and not the present. Light does not inform us whether the most distant luminous bodies which can be seen are now in existence or not. Light enables us to see them as they existed thousands of ages ago, but it gives us no indications that they have existed as luminous bodies since that period.*

Treatise written at Liverpool, Jan. 1, 1851.

***Footnote: To corroborate what Orson Pratt wrote ninety-five years ago, Enoch said: "And were it possible that man could number the particles of the earth, yea millions of earths like this, it would not be a beginning to the number of thy creations; and thy curtains are stretched out still; and yet thou art there, and thy bosom is there." In reply to Enoch, the Lord said: "Wherefore, I can stretch forth mine hands and hold all the creations which I have made; and mine eye can pierce them also." According to the latest scientific discoveries and thought, as calculated through the aid of the giant one hundred-inch-diameter telescope at the Mount Wilson Observatory, which has a light gathering power of 200,000 human eyes, light travels at the rate of 186,000 miles per second; it travels in a "light year" six million million miles; it reaches the earth from the moon in one and one-third seconds, eight minutes from the sun, and four and one-half years from the nearest star. The faintest nebulae that can be detected are 500 million light years distant. Clusters of nebulae average 10,000 light years in diameter, some of which are 100 million times brighter than our sun.**

THREE

Deity; The Holy Priesthood

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1. *ARE THE FATHER AND THE SON TWO DISTINCT PERSONS?*

This is a question which we proposed answering some months since, but circumstances have prevented us from devoting an article exclusively on this subject until now. We have, nevertheless, given our views in relation to this thing very clearly in our pamphlet entitled "*Absurdities of Immaterialism*"; it would seem, therefore, almost superfluous to resume this subject in a distinct article by itself.

We desire, however, that our readers and the public generally, may have correct views concerning the faith of the Saints: it is for this reason that we again refer to the personalities of the Father and the Son.

We have no hesitation in answering this question in the affirmative. All revelation, both ancient and modern, that has said anything on this subject, has represented the Father and Son as two distinct persons.

There are some, however, who believe that the Spirit of Christ, before taking a tabernacle, was the Father, exclusively of any other being. They suppose the fleshly tabernacle to be the Son, and the Spirit who came and dwelt in it to be the Father; hence they suppose the Father and Son were united in *one* person, and that when Jesus dwelt on the earth in the flesh, they suppose there was no distinct separate person from himself who was called the Father.

We shall proceed to show from the scriptures that this view of the subject is erroneous. Jesus addresses his Father in this language: "And now, O Father, glorify thou me with thine ownself, with the glory which I had with thee before the world was." From this we learn that the Spirit of Christ not only existed before the world was, but that there was another person called the Father with whom he existed, and with whom he had glory before this world was made. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." "And the Word was made flesh, and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." The Word, who is

Christ, was in the beginning with the Father; indeed, he was "the beginning of the creation of God," "the bright and morning star," "the first born of every creature."

The work of creation was performed by a *plurality* of persons, as is evident from the description given by Moses. "In the beginning, the Aleheem created the heaven and the earth." The translators of the English Bible have rendered the word "*Aleheem*" in the singular, whereas, in the Hebrew, it is plural, and should be translated "Gods," instead of "God." It is universally admitted that the Hebrew word *Aleheem* is plural, and many learned translators have rendered it in the plural form in the English. "Some have translated it, *The Testifiers—The Covenanters—The Sworn Ones;* some *The Divine Ones*." Dr. Burgess, the late bishop of Salisbury, rendered it "*Adorable Persons,*" or "*The Adorable Ones*." The great prophet of the last days, Joseph Smith, in his translation of Abraham's writings concerning the creation, has given the noun in the plural, showing that the *Aleheem* or Gods were engaged in the creation of the heaven and the earth.

If the Hebrew noun *Aleheem,* which has a plural termination, were a defective noun, used only in the singular number, then there might be some excuse for translating it *God* in the singular; but, "the singular, as well as the plural of this word frequently occurs in scripture. Reason, therefore, declares, that if there had been only one agent concerned in the creation of the world, the language here used is improper, and calculated to mislead. But if there were more agents than one, then the language is just what it ought to be, and it would not have answered in a different form."† How much more consistent with the Hebrew scriptures this passage would be, were it translated thus: "In the beginning, the *Aleheem—the Gods—the Adorable Ones, or the Divine Ones,* created the heaven and the earth. This word occurs in the first chapter of Genesis no less than thirty times, and in each place it is in the plural form, showing in the most positive manner that a plurality of persons were engaged throughout the whole process of creation. Moses in describing a portion of the sixth day's work uses the following language: "*And the Aleheem* (or Gods) said, *Let US make man in OUR image, after* OUR *likeness.*" Here we find the pronouns us and our are in the plural form as well as *Aleheem,* which clearly confirms the idea contained in the previous passages. Again, after the fall of man, "The Lord God (Jehovah Aleheem) said, *Behold, the man* IS *become as* ONE OF US, *to know good and evil.*" ONE OF US is a form of expression which never could be applied to a single individual person. There is no principle by which this language could be distorted to mean only one person. To show that we are not alone in our views concerning a *plurality* of persons employed in the grand work of creation, we here give a quotation from the writings of the Rev. David James on the Trinity.

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†Rev. David James in Unitarianism Confuted, Page 386.

"Reason declares that, if such a plurality exists, the Divine Being could not have possibly adopted a more appropriate form of speech to clear up and confirm the intimations already given of it. But if such be not the case, her confidence in the language of scripture will soon be at an end, because it is so calculated to embarrass the understanding, and deceive the very persons whom it is intended to enlighten."

Our conviction, however, is, that such language was employed, simply because the fact itself required it. And we confidently anticipate other statements in a form of language that will perfectly harmonize. For if the fact required such form of language in one place, the same fact will require a corresponding mode of expression in another place. The following is a passage in the Book of the Proverbs: "The fear of the Lord (or Jehovah) is the beginning of wisdom: and the knowledge of the *Holy One* is understanding"—in the Hebrew it is, *the knowledge of the* HOLY ONES. Again we find similar language in the book of the Prophet Malachi: "A son honoreth his father, and a servant his master: If then I be a father, where is mine honor? and if I be a *master,* where is my fear?"—in the Hebrew: "If I be Masters, where is my fear? saith the Lord of Hosts."

But for as much as the first intimation of a plurality of persons in the Godhead was given in connection with the creation of the heavens and the earth, and especially of man, we will now turn our attention to such passages as contain direct allusions to that great and exclusive work of Deity.

The following is one: "*Remember now thy Creator* in the days of thy youth." I imagine I hear many of you say, "A few moments ago the speaker attempted to show from the language of Scripture, "*Let us make man in* OUR *image, after* OUR *likeness*"—that more agents than one took part in the creation of man; if that view were correct, we might now expect to find the word Creator in the plural number; or, at any rate, the word ought to assume the plural form in some passage or other.' Your expectation is fair; and, to your satisfaction, I beg to inform you, that the word in the original is not Creator, but *Creators*: "Remember now thy Creators in the days of thy youth."

A similar passage occurs in the book of the Prophet Isaiah. The Jews, whom God had chosen and espoused to be a people unto himself, are addressed in that character: "Thy *Maker* is thy husband; the Lord of Hosts is his name." In the Hebrew both the nouns are plural, Thy Makers—thy Husbands.

It is also written in the Psalms, "Let Israel rejoice *in him that made him*." In the Hebrew, "Let Israel rejoice in his Makers."

And in the Book of Job, Elihu is stated to have said, "But none saith, Where is God my *Maker*, who giveth songs in the night?" . In the original, "Where is God my Makers."

It is now shown as plainly as language can do it, that a plurality of agents concurred and co-operated in the creation of man: for scripture speaks distinctly of *Creators* and *Makers*. Our next inquiry, therefore, is, Who were these Creators, and what may have been their number? As there is no longer a doubt of their existence, it is not too much to expect that Holy Scripture will point them out one by one in connection with their peculiar work of creation, so as to settle the fact, and remove every scruple from the subject for ever. We shall indeed find it even so.

When the inhabitants of Lystra were about to offer sacrifice to Paul and Barnabas, supposing them to be gods, the apostles cried out, "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that we should turn from these vanities unto *the living God, which made heaven, and earth, and the sea, and all things that are therein.*" If we ask: Who is intended here by the living God? the Unitarians reply: The same as is generally denominated Father in the New Testament. For the Apostle St. Paul has the expression, "the Father, *of whom are all things, and we in him.*" With this explanation we feel satisfied. And thus one of the producing agents of the creation is ascertained—the Father.

In other places, creation is ascribed to the Word, or the Lord Jesus Christ. Moses said: "*In the beginning the Adorable Ones created the heaven and the earth.*" St. John writes: "*In the beginning,*" meaning the same beginning, "the Word was with God: *All things were made by him, and without him was not anything made that was made.*" And lest anyone should suppose that by this Word he meant divine wisdom, or any of the divine perfections, he adds immediately: "*In him was life,*" a property which distinguishes a person from a mere attribute or quality. And this living agent, he afterwards informs us, "was made flesh," or became man, "and dwelt among the Jews, who beheld his glory, the glory as of the only-begotten of the Father." But how was he competent to assist the Father in the creation of all things? St. John gives the answer : "*And the Word was God.*" St. Paul ascribes the creation of all things to the same person under his more usual name of *Son,* or the Son of God. "Giving thanks unto the Father, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; who is the image of the invisible God, the first-born of every creature: *for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.* And he is before all things, and by him all things consist." Thus another of the "*Creators*" is ascertained—the Word or Son of God.

We proceed to inquire further, if any other agent was associated with these two in this great work. Moses, in describing the state of the new-made earth before the process of the six days' work had passed upon it, records: "And the earth was without form and void; and darkness was upon the face of the deep. *And the Spirit of God moved upon the face of the waters.*" This "*Spirit of God*" is throughout Scripture distinguished from the Father and the Son, so as to be viewed in the light of a distinct agent, as will be made to appear in a subsequent part of this discourse. The expression, "*moved on the face of the waters,*" more literally rendered, would be "*brooded over the waters*"*;* an expression which at once conveys to the mind a distinct idea of the part undertaken and achieved by this divine agent in the construction of the globe. It was his especial office, not only to reduce the elemental mass into order, and make matter to assume certain forms and mingle in certain combinations, but also to impregnate the whole with productive energy, fertility, and life, that the surface of the dry land might burst forth with vegetation, and the sea and air swarm with living things appointed for the use and support of innumerable human beings.

The following passage, which occurs in the Book of Job, shows that the agency of this Divine Spirit was not confined to the earth beneath, but extended to the heavens above, and assisted in fixing the chambers of the sun and stars, and adjusting the orbits of the moon and planets. "*For by his* SPIRIT," observed that venerable patriarch, "*he hath garnished the heavens.*" Again, the same Spirit was assistant to the Father and the Word in the formation of *Man.* This is positively asserted by Elihu: "*The* SPIRIT *of God hath made me* and the breath of the Almighty hath given me life." Thus the third of the producing agents of creation is ascertained—the Spirit of God."

When the Spirit of God descended upon Jesus after his baptism, a voice was heard from heaven, "Saying, this is my beloved Son, in whom I am well pleased." Here then is a separate distinct person uttering his voice out of heaven at the same time that his Son was on the earth. Again, when

Jesus was crucified, he said, "Father into thy hands I commend my SPIRIT." Here is proof, the most positive, that there was a person called the Father existing independently, not only of the flesh, but of the spirit of Jesus that dwelt in the flesh. How could Jesus commend his spirit into the hands of the Father, unless the Spirit of Jesus was one person and the Father another? Again, after the ascension of Christ, the martyr Stephen "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." Stephen saw two persons, and one standing on the right hand of the other.

When Joseph Smith and Sidney Ridgon had the heavens opened to them on the 16th of February, 1832, they bore testimony as follows: "The Lord touched the eyes of our understanding, and they were opened, and the glory of the Lord shone round about; and we beheld the glory of the Son on the right hand of the Father, and received of his fulness; and saw the holy angels and they who are sanctified before his throne, worshiping God and the Lamb, who worship him for ever and ever. And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God and we heard the voice bearing record that he is the only begotten of the Father," &c.

In the first vision which Joseph Smith received in the spring of the year 1820, he being between fourteen and fifteen years of age, both the Father and the Son, while he was praying, appeared unto him. He said, "When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said (*pointing to the other*): This is my beloved Son, hear him." Thus we find that the visions both of the ancient and modern prophets agree, and clearly demonstrate, the existence of two distinct persons—the Father and Son.

But, says the objector, Jesus is frequently called God, not only in the Scriptures of the New Testament, but in the Book of Mormon, and if he is God, how can he have a Father who is also called God, unless there are more Gods than one? We answer, that so far as *persons* and *substance* are concerned, there are more Gods than one; but when we speak of their perfections, attributes, or nature, they are *one.* Jesus and the Father are two persons—two substances, but one in wisdom, one in power, one in glory. Jesus prayed that his disciples might be made one, as he and the Father are one. Now, if Jesus and the Father are one person, then if his prayer be answered, all his disciples will become one person, losing their individual identities. This would be a monstrous absurdity. Therefore, if his disciples retain their separate distinct identities, and yet are made perfect in one, even as the Father and Son are one, then it follows that the Father and Son are distinct persons as well as his disciples. If the oneness of the disciples consists, not in person, but in the nature of their power, and glory, and other perfections, then it must be in this sense alone, that the Father and Son are one; hence, there is one God, and only one, when we speak of the perfections and attributes, but there is a plurality of Gods, when we speak in reference to persons and substance.

Jesus says, they were called "*Gods unto whom the word of God came*"; and as there were a plurality of persons to "whom the word of God came," there must have been a plurality of Gods. Yet, all these inspired men or Gods, when they are exalted into the presence of God the Father and God the Son, will be one with them, not in person, but in glory and in concert of action, in the fulfilment of the great purposes of Jehovah. If, according to the words of Jesus, inspired men are Gods, there will be a great company of Gods redeemed from this creation, to say nothing of the countless myriads who have been redeemed from the infinity of worlds which have existed in the regions of endless space.

Both the Scriptures and the Book of Mormon represent Christ to be both the Father and Son. How, inquires the objector, can there be another person called the Father when Jesus is called Father? We reply, that Jesus is nowhere called *his own* Father, but he is called—"the Father," "the Eternal Father," "the everlasting Father," "the very Eternal Father of

Heaven and of Earth." There is no mystery in all these expressions, any more than there would be in calling Adam or any other man with a family, both *Father* and *Son.* Adam is truly the *father* of the fleshy bodies of all the human race, and he is also just as truly a son of God by creation: indeed Matthew calls Adam a "son of God." Therefore, Adam, like every other man with a family, is both *father* and *son.* Because Adam was the father of the human family, this did not hinder him from being the son of another separate distinct personage called God: so likewise, because the Spirit of Jesus, before he dwelt in flesh, was the Father of the heaven and earth, by being its author and creator, this did not hinder him from having a Father of his own who was a distinct person from himself, as much so as every father and son.

The prophet Abinadi has beautifully illustrated this in a prediction relating to the first coming of Christ. He says: "God himself shall come down among the children of men, and shall redeem his people; and because he dwelleth in flesh, he shall be called the Son of God: and having subjected the flesh to the will of the Father, being the Father and the Son; the Father because he was conceived by the power of God; and the Son because of the flesh; thus becoming the Father and Son: and they are one God, yea, the very eternal Father of heaven and of earth; and thus the flesh becoming subject to the spirit, or the Son to the Father, being one God, suffereth temptations." Here we have the reasons given why he was called the Father: it was "because he was conceived by the power of God." Among the great family of spirits, Jesus was "the first-born of every creature." His spirit, being "conceived by the power of God" before the worlds were made, became the Father of the present heaven and earth, and afterwards came and dwelt in flesh, and became the Son. He subjected the flesh to the will of the spirit, or in other words, he subjected his own body of flesh, wherein he became the Son, to the will of the spirit that dwelt in it, which was called the Father, not the Father of himself, but the Father of the heaven and earth, by being its Author, Creator, and Redeemer. The Father of this creation, in subjecting his own tabernacle of flesh to his own will, was at the same time subjecting both his body and spirit to the will of *his* Father who sent him. Thus, Jesus became both Father and Son, and at the same time, there was another being distinct from himself who was *his* Father, by whom he was conceived, and with whom he dwelt before the present order of creation existed.

He is called the "*Everlasting*" or "*Eternal Father*" because he will throughout all ages of eternity remain the Father of his own creations: hence the relationship of Father must be "*everlasting*" or "*eternal*." Though this relationship may have had a beginning—it can have no end. Many have supposed that the terms "*everlasting*" and "*eternal*" when applied to the Father, must be without *beginning* as well as without *end,* but this is not necessarily true; for our bodies of flesh and bones after the resurrection will endure forever; that is, they are everlasting and eternal bodies, yet they had a beginning; so with the New Heavens and the New Earth; they will have a beginning, but will have no end; they will be everlasting and eternal: so likewise, there was a time when the Spirit of Jesus was begotten, and when he began to be the Father of this heaven and this earth, but there never will be an end to this relationship; hence it will be everlasting and eternal, having a beginning, but having no end.

Much more might be said, concerning the Father and Son, and the relation which they sustained to each other before the present worlds were made, and the relation which has since existed, and will continue to exist throughout all ages to come, but enough has been said to demonstrate beyond all successful controversy, that the Father and Son are two personages; no true believer in divine revelation, can, very easily, misunderstand these plain and pointed testimonies. With these remarks we close this brief article, praying that the word and Spirit of truth may enlighten every honest heart, that they may grow up in "the knowledge of things as they were, as they are, and as they are to come," until they are perfected and shall receive a fulness of the glory of the Father and the Son.

Millennial Star, 11:281-4, 309-12

2. *THE DIVINE AUTHORITY OF THE HOLY PRIESTHOOD*

(Discourse delivered in Salt Lake City, October 10, 1880.)

I have been asked by President Taylor to address the congregation this morning on a particular subject, in which we are all interested, namely, the divine authority of the Priesthood, divine callings, ordinances. etc.

We have in this Church several thousand male members who hold authority and power which they say is from heaven. If it be from heaven, as we testify, and have testified ever since the rise of the Church, then the Lord our God has manifested His power, and in His mercy has once more bestowed authority upon the children of men to administer His holy ordinances, and to occupy the positions to which we have severally been called. On the other hand, if the views of the world are correct—they do not consider us to have any authority—we are then on the same ground and platform with the rest of the religious world, there is no authority upon the earth. One or the other is true.

There never was a principle more clearly proved than that the inhabitants of the earth are destitute of all divine authority, among all religious denominations, whether Pagan, Mohammedan or so-called Christian; the authority cannot be found throughout all the various denominations that have existed through the long period of time called the dark ages, until the Lord, in His mercy, has organized His Church again on the earth and bestowed that authority, and if He has not done it, as the world say He has not, there are no persons upon this whole earth that have any authority from the heavens; and therefore we are just as well off as the balance of them.

We are not indebted to man for the various authorities in this Church; this is our testimony. Man did not commence this work, man is not the originator of this work, neither is he the origin of the authority by which we administer. The Lord did not see proper to organize the authority of this Church all at once in all the various councils and authorities that, from time to time, have been ordained among this people; it was a gradual work. Authority was bestowed before there was any church. First (not the authority of the Priesthood), but the authority to bring forth the plates of the Book of Mormon, and to translate them by the Urim and Thummim, by the inspiration of the Holy Ghost. This was the first authority conferred upon the one whom the Lord chose to commence this great work. The authority of the Priesthood was not conferred upon him at that time, but He revealed unto him concerning the everlasting Gospel contained in the ancient records kept by the Nephites, or Israelites, upon this great Western Continent.

Joseph Smith, when he translated these records by the aid of the Urim and Thummim, had not yet received any Priesthood, so far as his temporal existence was concerned. But now, do not misunderstand me in regard to this position. He did hold the Priesthood before he came here upon the earth. I remarked that Joseph, so far as any ordination here in the flesh was concerned, held no Priesthood at the time that he brought forth the plates of the Book of Mormon and translated them; but he did hold the Priesthood, which was conferred upon him in the councils of eternity, before this world was formed. You will find this recorded in a sermon delivered by the Prophet Joseph, showing that not only he, but also all of the faithful that have received the Priesthood here in this life, were ordained before the foundation of the world. Consequently, they had the ordination; that ordination was after the order of Him who is from all eternity to all eternity, an everlasting Priesthood, without father, without mother, without beginning, without end; having been handed down from all eternity. That Priesthood was conferred upon Joseph Smith before he came here; he was among those that are spoken of in "The Pearl of Great Price," whom the ancient Prophets saw in heaven. Moses saw them, and Abraham saw them, namely, the spirits that existed before the world was made; and they saw that among that vast number of spirits there were some choice ones, some that were noble in the sight of God, probably because of their integrity and steadfastness in upholding truth; among those noble ones were those whom the Lord chose before the foundation of the world to come forth upon the earth in their second estate, and to hold authority and power in the various dispensations, and to administer the plan of salvation to the human family. Abraham was among that number. The High Priests that lived from the days of Adam down to the flood were among that number, who were then chosen and then ordained, according to the fore-knowledge of God. It is recorded in the Book of Alma regarding the Priesthood, that the ordinances of the Priesthood and the calling to the Priesthood were without beginning or end. There may be a beginning to the person who is called, but that Priesthood existed before that person was called, and there was no beginning to the calling, no beginning to the ordinances of the Priesthood, no beginning to the Priesthood itself, being handed down from all eternity, being in existence in all the worlds that were worthy of having the Priesthood and authority from God. The reason for my making this observation is to clear up one point which may perhaps trouble the minds of some of the Latter-day Saints.

You have read in the revelation given on the 22nd day of September, 1832, that without the Priesthood and the ordinances thereof, the power of godliness is not manifested unto men in the flesh. You have also read in that same revelation that without the ordinances of that Priesthood and the power thereof to administer to the children of men no man could see the face of God the Father and live. When you read this plain saying, your minds may have reverted back to the days when there was no Priesthood so far as ordination was concerned, on this earth, I mean the ordination that took place here. You find a little boy, Joseph Smith, calling upon the name of the Lord, in the spring of the year 1820, before he was fifteen years of age; and the result of his calling upon the name of the Lord was that a pillar of fire appeared in the heavens above him, and it continued to descend and grow brighter and brighter, until it reached the top of the trees that were growing around about where he was praying; and so great was the glory of this light that this lad, this youth, this boy, seemed to feel almost fearful lest the trees themselves would be consumed by it. But it continued to descend until it rested upon this lad and immediately his mind was caught away from the surrounding objects, was swallowed up in a heavenly vision, in which he saw two glorious personages, one was the Father, the other was the Son.

"No man, without the Priesthood, can behold the face of the Father and live."

Now, this has troubled the minds of some of the Latter-day Saints. "How is it (say they) that Joseph lived, after having seen the face of the Father, after having heard the words of His mouth, after the Father had said unto him, "He is my beloved Son, hear ye him!"

If you had thought upon this other subject, namely. that Joseph had been already ordained before this world was made —to what Priesthood? To the Priesthood after the Order of an Endless Life, a Priesthood that is everlasting, a Priesthood handed down, that had no beginning, a Priesthood after the holiest Order of God, a Priesthood that was after the Order of His Only Begotten Son. If you had only reflected that that same Priesthood had been conferred upon him in the councils of the holy ones before the world was made, and that he was ordained to come forth in this dispensation of the fulness of times to hold the keys of authority and power of that high and holy Priesthood, that he was ordained to come forth and perform the work that God intended to accomplish in the latter times, then the mystery would have been cleared up to your minds. He was not without the Priesthood in reality; but was a man chosen, a man ordained, a man appointed from before the foundation of this world, to come forth in the fulness of times, to introduce the last dispensation among the children of men; to come in order to organize that kingdom, that was predicted by the ancient Prophets, that should stand for ever; to come to fulfil the great and glorious work of preparation for the coming of the Son of God to reign in righteousness upon the earth; he could see the face of God the Father and live. But after having received this heavenly vision, after having brought forth the Book of Mormon, and translated it (the Lord having prepared a way by which the book could be printed) and having received the command of the Almighty to organize the Church, and having received the Priesthood re-confirmed upon him by Peter, James and John, and prior to that having received the keys of the Aaronic Priesthood, on the 15th day of May, 1829, having all these preparations here in the flesh as well as having been preordained to this mission, he was prepared to begin the work that should be everlasting, or in other words, the establishment of the kingdom of God that should never again be taken away from the earth.

The Apostleship being conferred—the Aaronic Priesthood having been previously conferred—all the powers of the Priesthood rested upon this man, and he had the right to the authority to administer, not only in the introductory principles of the Gospel of the Son of God, by which people might be born into the kingdom, but also had the authority and the power from the heavens to administer in all the sacred ordinances of this kingdom, at least, so far as the building up of the Church was concerned, and of officiating in the various offices of the Priesthood. After having conferred this authority and power, the Lord was prepared to give little by little, one portion or degree of Priesthood after another, until by and by, in accordance with the revelation given in June, 1829, He called twelve men to be Apostles, some three or four years after the revelation was given, when it was predicted that such should be the case. What did we know about the callings and duties of this council of the Twelve? Nothing, only as God revealed it through His servant Joseph.

After this Apostleship was given, some were faithful therein, others were not; some lost the authority of the Priesthood, others retained it, and the blessings of God were upon those that were faithful in their calling, while the curse of an offended God followed those who abused this sacred trust, and their Priesthood was taken from them and conferred upon others that were worthy of it. The Lord, also, about the same time that He called the Twelve Apostles, was prepared to call Seventies to minister under the direction of the Twelve; and many were ordained to this Apostleship, and they were men who had proven themselves faithful before the Lord; and others were perhaps ordained who had not been fully proven, and therefore the opportunity was afforded them, acting upon the agency they had in common with all men, of proving themselves before God. Some of them were faithful, others were unfaithful; those that were unfaithful apostatized eventually and left the Church, while those that were faithful continued in their office, and calling until many of them passed down to the tomb; and having magnified the good office and calling that had been conferred upon them, they will claim, in the eternal worlds, the blessings appertaining to their several offices.

And what did we know about these Seventies and their particular calling? Were there specified duties assigned to that body of men anciently, whose call by the Savior is recorded in the New Testament? No, we were ignorant. The Prophet himself, the Twelve and all that had been called, knew nothing in relation to the duties of these Seventies until the Lord revealed what they were, and at the same time He pointed out the duties of the Presidency of the Seventies, both the duties of the seven men constituting the Presidency of all the Seventies, and also those of the seven men that were to preside over each Council of the Seventies. The Lord made manifest these things not all at once, but from time to time, as the people progressed and were counted worthy in His sight to receive further knowledge upon these things. You may ask, why it was that the Lord did not give the whole pattern at once, why He did not unfold everything all in a moment? It was because we were as little children then, and indeed I am of the opinion that many of us are little children still, and we could not bear all things at once; therefore He revealed unto us enough from time to time to set our minds reflecting; He revealed sufficient to cause us to be stirred up in our minds to pray unto Him about any of the duties of the Priesthood, then He would reveal it. But He would be sought unto by His people before He would reveal a fulness of knowledge upon these important subjects. This seeking unto the Lord to obtain little by little, and precept by precept, in the knowledge of the things of God, is just the way a wise parent would instruct his own sons. Our parents would not tell us all about the various branches of education when we were two or three, or four years old, but they taught us as children, giving us line upon line until we could understand more fully those things that pertained to a good education. So the Lord dealt with His people, as a wise, judicious, kind-hearted parent, imparting just according to the faith of the Latter-day Saints, and according to His own mind and will, and good pleasure.

By and by, after the Church was organized and there being no Bishops, the Lord saw that it was necessary to introduce some kind of a plan in relation to the property of His people in the State of New York. What did the Lord say to us under those circumstances, when we were not fully organized? Said He to the Church in the State of New York, in the General Conference, through the mouth of His servant Joseph, in a revelation given on the 2nd day of January, 1831, He said: Let my Church in this land flee out from the State of New York; let them go westward to the land of Kirtland, and join my people in the State of Ohio; let them do this immediately, lest their enemies come upon them, etc. The Lord understood what was in the hearts of the enemies of His people; He understood what they were doing in their secret councils, in their secret chambers to bring to pass the destruction of the Latter-day Saints that were in the States of New York and Pennsylvania. How shall his work be done? There was no Bishop to take charge of the properties. The Lord said, Let certain men among you in the State of New York be appointed to take charge of the properties of my people, that which you cannot dispose of or sell in time to flee out; let them have charge of it to sell it in after times for the benefit of the Church. Here, then, was a revelation appointing certain men without ordination, without the Bishopric, to handle properties, to do that which Bishops were afterwards required to perform. Now, here is a lesson for us. Because the Lord does one thing in the year 1831, and points out certain men according to the circumstances in which people are placed, that is no evidence that He will always continue the same order.

The Lord deals with the children of men according to circumstances, and afterwards varies from that plan according to His own good will and pleasure. When these men had fulfilled their duties in relation to the properties of the Saints, and the Saints had gathered out from New York and Pennsylvania to the land of Kirtland, then it became necessary for a regular Bishop to be called and ordained, also his Counselors. Did the Lord point out that these Bishops should be taken from the High Priesthood? No.

"And again, I have called my servant, Edward Partridge, and give a commandment, that he should be appointed by the voice of the Church, and ordained a Bishop unto the Church." And with regard to choosing his Counselors, the Lord said they should be selected from the Elders of his Church. Why did He say the Elders? Because the High Priests at that time had not been ordained; that is, they had not been ordained under that name. Although the Apostleship had been conferred upon Joseph and Oliver, even they were called Elders; the words High Priest were not known among them to be understood and comprehended until a long time after Bishops were called; and that is the reason why the Lord said to Bishop Partridge: "Select from the Elders of my Church." "But," says one who has read the Doctrine and Covenants, "you will find in the revelation given on the 6th of April, 1830, something about Bishops, High Priests, etc.

(The speaker was here stopped that an important notice might be given out.)

I was saying that at the time that Bishop Partridge was called and ordained a Bishop, on the 4th of February, 1831, that at that time there were no High Priests, they were not known under that name, but were known under the name of the Apostleship, etc., and hence Elders were specified to be called as Counselors. I was also saying that in the revelation given on the 6th day of April, 1830, there was nothing said about High Priests at the time the revelation was given; neither about Bishops. But you will find two paragraphs in that revelation which mention them, which paragraphs were placed there several years after the revelation was given, which the Lord had a perfect right to do; and if it were necessary we might quote examples from Scripture to show that the Lord adds to any revelation when He sees proper, in order to make it more fully understood. For instance, you recollect that Baruch wrote from the mouth of Jeremiah a lengthy revelation regarding the king of Israel and the house of Israel. And that when the revelation was given to the king of Israel and after he "had read three or four leaves, he cut it with the penknife and cast it into the fire that was on the hearth, until all the roll was consumed." Did the Lord give it over again? Yes, "and," says the Scripture, "there were added besides unto them many like words," not in the former revelation. If the Lord took that method in the days of Jeremiah, was there anything inconsistent in the Prophet Joseph, in years afterwards, adding the words: "Bishops and High Priests," in order that the people might more fully understand? My motive in mentioning these things is that the people may understand the ways of the Lord. His ways are not as the ways of man, neither are His thoughts limited by our limited thoughts or conceptions. But He does as He pleases.

By and by the time came when the Lord saw proper to make manifest something in relation to the name and the authority and the power of this High Priesthood; showing us that it was after the order of His Only Begotten Son; that it holds the keys to power, etc., on the earth.

Well, after the first Bishop had been chosen, and two Elders selected by him to operate with him, his duties began to be more fully made manifest. I shall not have time on this occasion to point out the various duties that were assigned to Bishop Edward Partridge, in the land of Zion, in Jackson County, Missouri, and other duties devolving upon him while he yet remained at Kirtland. Perhaps it might be well enough, however, to just briefly touch upon his duties, that were more fully made manifest when he was required to go out from Kirtland about a day's journey to the southeast, and organize the Colesville Branch in the town of Thompson. The Lord told him how to organize the people, and that there was a man in the Church whose name was Leman Copley, who had a large tract of land, and he covenanted before God that if the Colesville Branch would go upon his land, they might have their inheritances, etc., and that they might enter into the Order of God, as should be pointed out by the voice of the Prophet. And when the Prophet Joseph went out to Thompson and undertook to organize the Branch according to this promise and covenant that was made, Bishop Partridge was there, and he had it pointed out to him how he should deal with that particular organization, that they should all be made equal, and should receive their stewardships, and should consecrate all of their property into the hands of the Bishop; and that was made a sample for all other churches throughout the Lord's vineyard. You may judge whether we have kept it or not. And his duties were also made manifest in the latter part of the summer of 1831. And many of the first Elders were commanded to go west of Kirtland about one thousand miles; and the promise was that the land which the Lord intended to give to His people should be made known, and it should be told them where the city should be built. In the months of July and August of that year, the Lord pointed out more fully the duties of Bishop Partridge in regard to dividing the land, that is, the land that had been purchased by the Church, dividing it among the various families of the Saints. The first families, with the exception of some that had been baptized in that land, were faithful ones among the Colesville Branch, one of the earliest organizations of the Church. They were commanded to flee from the town of Thompson, because this rich man had broken his covenant. They went up to Jackson County, and Bishop Partridge was commanded to divide to them inheritances by the law of consecration.

Here then was a Bishop whose duties were made known and specified, and which were very different in their nature in many respects from our ward bishops. Can you not see the difference between these duties assigned to Edward Partridge, and the duties assigned to the several ward bishops of our Church? So far as the ward bishops' duties go, they coincide perfectly with the duties that were assigned to this general Bishop. But there were a great many things required of him that are not required of ward bishops; quite different in their duties and in their callings.

In December, 1831, the Lord saw proper again to give another Bishop; his name was Newel K. Whitney. Was he merely a Bishop of a Ward whose jurisdiction was limited to a little spot of ground that might be termed a place for the residence of a Ward Bishop? No; he was another general Bishop. Bishop Partridge had general jurisdiction in Jackson County and in the regions round about; while the duties of Newel K. Whitney extended to the State of Ohio and the States of Pennsylvania and New York, and throughout all the Eastern countries wherever the Church of God was organized.

Here were two Bishops, then, one having jurisdiction in the West, a thousand miles from the other; the other having jurisdiction in the East. Their duties were pointed out, but neither of them was a Presiding Bishop. But what were they? As was clearly shown by President Taylor at the Priesthood meeting on last evening, they were general Bishops. By and by, after the Church of God was driven from the State of Missouri, it became necessary to have a Presiding Bishop; and the Lord gave a revelation, saying:

"Let my servant, Vinson Knight, and my servant, Shadrick Roundy, and my servant, Samuel H. Smith, be appointed as Presidents over the Bishopric of my Church." Here, then, is the first intimation that we have of a Presiding Bishop. Neither Bishop Partridge nor Newel K. Whitney at that time was a Presiding Bishop, but each one held distinct jurisdiction, presiding in a distinct locality, neither presiding over the other. But when Vinson Knight, in years afterwards, was called, it was his duty to preside over all of the Bishops that were then appointed. Was there any general Bishop after the death of Bishop Partridge? Yes; "Let my servant George Miller receive the Bishopric which was conferred upon Edward Partridge, to receive the consecrations of my people."

He was ordained to the same calling and called to the same Bishopric; not to the Presiding Bishopric, but to the same Bishopric conferred upon Edward Partridge, to receive the consecrations of the Lord's Church, to administer to the poor and needy, etc. Here, then, were two distinct orders of Bishops, so far as their duties, jurisdiction and responsibilities were concerned, but, as Bishops they held the same calling as others. By and by, in the process of time, as the Church increased and multiplied upon the earth, it became necessary that there should be local Bishops; hence arose Bishops over this town and over that town, not general Bishops, but Ward Bishops, the same as you have throughout your respective Stakes.

Now the duties of these three distinct callings of those that are termed Bishops are very different, so far as their duties are concerned. The jurisdicion of a Ward Bishop does not go beyond his Ward, unless he be particularly called to do so. He must be selected, must be appointed, and must be sent to some other place in order to have jurisdiction outside of his Ward in the capacity of a Bishop. The office of the Presiding Bishop still continues, but for some reason we have not at the present time, so far as I am aware, any traveling or general Bishop like Bishop Edward Partridge and like Bishop Newel K. Whitney, who afterwards did become a Presiding Bishop. A traveling Bishop in his jurisdiction would not be limited to a Ward; it would be his duty, if so called and appointed to travel through the various Stakes of Zion, to exhort the people to do their duty, to look after the temporal interests of the Church, to humble the rich and the proud and lift up the low and the meek of the earth.

There is another class of Bishops. We find in every Stake of Zion what is termed a Bishop's Agent. Does he hold the Bishopric? He should have that office conferred upon him. Why? Because it is his duty to administer in temporal things. Does his jurisdiction extend beyond that of a Ward Bishop? It does. Why? By appointment, by selection, by being sent by the Presidency of the High Priesthood after the order of Melchizedek to administer in the special duties of his office in any or in all the Stakes of Zion, as the case may be according to the nature of his appointment, and by the authority of the Presiding Bishop. There are a great many things to be taken into consideration when we strive to understand the Book of Covenants according to the revelations that are therein given. Because God confined His servants to certain duties in the early rise of this Church, that is no proof or evidence that He will always work in the same channel. He will enlarge the borders of this kingdom; He will stretch forth the curtains of Zion; He will lengthen her chords and strengthen her Stakes and will multiply them not only throughout this mountain territory, but throughout the United States, this land of Joseph; and they will be called the Stakes of the great City of Zion.

Let me here take the liberty to say to this congregation that the City of Zion, when it is built in Jackson County, will not be called a Stake. We can find no mention in all the revelations that God has given, that the City of Zion is to be the Centre Stake of Zion; the Lord never called it a Stake in any revelation that has been given. It is to be the headquarters, it is to be the place where the Son of Man will come and dwell, where He will have a temple, in which temple there will be a throne prepared where Jesus will dwell in the midst of His people; it will be the great central city; and the outward branches will be called Stakes wherever they shall be organized as such.

We cannot suppose, as I was saying, that when the Lord shall thus enlarge the borders of Zion and multiply her Stakes, that He will be obliged to confine Himself to those circumstances and that condition of things that existed when we were a little handful of people. We are expanding, we are becoming numerous upon the face of the land; and the day will come when Isaiah's prophecy, as contained in the 60th chapter, will be literally fulfilled, that is, a little one shall not only become a thousand, but the small one a strong nation. Are we then to be governed in all respects by those limited things that we were governed by in our childhood? Will there be no change of circumstances? Yes, as there is in the growth of grain, we have first the blade, then the ear, then the full corn in the ear, but these will all be in accordance with the development made by the progress of the kingdom as is explained in the blade, the ear and the full corn in the ear, and let me here prophecy on the strength of the revelations that were given through the Prophet Joseph, and through all the ancient Prophets, that the time will come when the Lord our God will so manifest His power that every soul upon the face of this great Western Continent that will not believe the Book of Mormon, that will not repent of his sins, that will not turn away from his iniquities, and that will not hearken to the voice of His Son, that it will be with such a one as Moses said, he shall be cut off from the people. Do you believe it? It will be the case. And when that day comes that the Lord shall cut off such people, when the day comes that he will fulfil the revelations of Isaiah, as well as many other revelations that have been given, Zion will have to go forth in her strength and power, and the inhabitants of the nations that are afar off will say, "Surely, Zion is the city of our God, for the Lord is there, and His glory is there, and the power and the might of His terror is there,"—terror to the wicked, terror to those who commit sin; and many people will say: "Come, let us be subject to her laws." That will be after the Lord has broken up the nations, after He has destroyed and wasted them away, so far as the wicked portions are concerned. Those who are left will gladly acknowledge Zion, will acknowledge God and His people, and will acknowledge the laws that will be literally sent forth from Zion to the nations of the earth. Must we then be limited in all respects as we were limited in the early rise of the Church? No. New circumstances require new power, new knowledge, new additions, new strength and new quorums; not to do away with the old, but additional in their nature. Men will hold authority and power to carry forth the laws of Zion to the remnants of this nation, and to foreign nations—ministers, or plenipotentiaries, if you please, to use a political term, will go forth to the nations of the earth with the laws of God. Now, this is a prophecy of my own, but it is a prophecy according to that which is written, according to that which God gave to His ancient and His modern prophets.

I find that I shall not be able to continue my remarks as they present themselves to my mind, for there are numerous branches pertaining to this subject of the Priesthood, besides that of the Bishopric, and blessings pertaining to the two

Priesthoods, upon which it would be very pleasing to my mind to dwell; that is, if I had the time and the strength of my body to do so.

I would say, however, that in regard to the organization of the First Presidency, it was done soon after the rise of the Church. The Lord exhibited to us, by revelation, the order of things as it existed in former days, away back in the dispensation before the flood, the dispensation of the antediluvian Patriarchs and their order of government; and also the dispensation of the Patriarchs after the flood and their order of government, and which I dwelt upon some two or three days since. I say that in relation to these matters much might be said, and much might be said in regard to our privileges, the privileges of those holding these two Priesthoods. And much might be said of the First Presidency, which quorum presides over all the Church of God; and much might be said in relation to the duties of the Twelve, not only as a traveling High Council, but in regard to the setting in order of the various offices in Zion. We might talk a great deal about that. We, as the Twelve, have been fulfilling both of these duties, traveling abroad and sending abroad, and also setting in order the councils of the Priesthood in the midst of Zion, as the revelation required of us. In so doing, we have acted for a short time as a Presiding Council in the midst of the Church of God. We did so upon the death of the Prophet Joseph. The Spirit of God wrought upon His servants, that during our admininstration for some three or four years after the death of Brother Joseph, the First Presidency was not organized. Did the Council of the Twelve forget it? No. Did they ignore it? No; they all the time had their minds fixed upon the revelation which God had given showing that the Council of the First Presidency was the supreme Council and authority in the Church and that the Twelve could not act in that supreme authority and power only as the First Presidency was made vacant. This Quorum was re-organized some three or four years after the death of the Prophet, and it continued organized until the year 1877, and upon the death of President Young, who was the President in the First Presidency, it then fell again upon the Twelve as formerly, and they have continued some three years and upwards occupying that position. Have they done right? Yes; they have done as they were required to do during the time being. And now, after having performed their duties, they still keep in mind the necessity of this First Quorum of all Quorums of the Church again being filled up, so that the revelations of God may be honored and we fulfil their requirements. Hence, the Council of the Apostles has taken into consideration this subject, and the question in our minds was: Have we sufficiently, as the Quorum of the Twelve Apostles, magnified our office and calling, in setting in order the Church of the living God, in organizing the various Councils, or is there something lacking? Every time we thought upon the subject we saw that one Council, the most important of all, was still vacant. Could we ignore it? No. We therefore considered the propriety of organizing it at the present Conference; and Brother John Taylor, by the voice of his brethren, the Twelve, being the person holding the legal right to that office, as the President of the Twelve Apostles, was selected to occupy the position of the President of the whole Church. And he, according to the right and authority given to him, suggested his own Counselors. They were sanctioned by the Twelve Apostles; hence, the First Presidency again, so far as the Council of the Twelve is concerned, has been re-organized. We have fulfilled our duties, then, in relation to that revelation which says, It is given unto the Twelve Apostles to set in order all those offices that are named in that revelation; we, I say, have done it. And we have laid the subject before the Priesthood of all the various Quorums, as they were assembled in general council on last evening, and they with us have had the privilege of sanctioning this action, that that quorum be filled up and be complete. It now remains with the body of the people to give their sanction, males and females, as well as the Priesthood. And in order that this may be done according to the pattern which God has given through His servant Joseph, the Priesthood will be organized this afternoon in their respective Quorums, and this subject will be brought before them to be voted upon by each Quorum separately; and then the whole congregation will be called upon to sanction the same.

I would state that this change made a vacancy of three in the Quorum of the Apostles, and persons have been selected to fill this vacancy thus made, or rather, two persons have been selected from among the High Priesthood to partially fill that vacancy in the Council of the Apostles. The third one has not yet been chosen to completely fill the vacancy in the Apostles' Quorum; we, however, may be prepared to act on that today, and we may not.

Having said so much, in a very scattered manner, in regard to the Priesthood, and the dealings of God with us from time to time, I would state to my brethren and sisters, to the Latter-day Saints, I rejoice that the time has again come when our Quorums in the Church of God will be completed as given in the Doctrine and Covenants. I feel to rejoice in seeing this order carried out. There never has been a time, from the commencement of the history of the Church of Jesus Christ of Latter-day Saints when the organization has been so complete as during the last two or three years. I trust that His great purposes will be carried out and fulfilled, until Zion shall become, as it is written in the Book of Mormon, in the parable of the vineyard, shall become one body and its Branches shall be equal. Amen.

JD 22:27-38

3. *A DOUBLE BIRTHDAY—REVELATION*

(Discourse delivered in Salt Lake City, Sept. 19, 1880.)

It is with peculiar feelings that I arise to address this congregation who are assembled this afternoon. An event in regard to myself has this day happened that generally only happens once in the course of a man's life. Fifty years ago today I was baptized into the Church of Jesus Christ of Latter-day Saints. Hence, it might be said that it is in reality a year of jubilee, so far as I am concerned—I mean that the past year, which is the fiftieth year of my membership in the Church, closing with today, has been, indeed and in truth, a year of Jubilee.

There is another thing, connected with these fifty years in the Church, that is also pleasing to your humble servant. Sixty-nine years ago today I was born into this world, making this day a double birthday to myself. How very thankful I ought to be for this great privilege which has been bestowed upon me. The hearing of the fulness of the everlasting Gospel, yielding obedience to the same, and entering into the Church and kingdom of God, in my early youth, certainly is a blessing that is worthy of all thanks and praise to my Father who is in heaven, who granted this privilege to me in my youth. There were many scores of millions—yes, hundreds of millions of the inhabitants of our globe—that did not enjoy the privilege.

It seems that the Lord, our God, some fifty years ago and a little upwards, saw proper to organize His kingdom, to establish it on the earth by the ministration of holy angels, and by the revelations of his Spirit, and by sending down authority from the heavens to minister here on the earth, and by bringing forth that great and precious record, the Book of Mormon, and causing the same to be printed for the benefit of all mankind. How great a privilege conferred on me, to come to the understanding of the contents of that book when I was but nineteen years of age! How great a privilege to live in a day and age of the world when God has again revealed himself to the children of men! There have been many periods of time since the creation in which the heavens, in an especial manner, have been favorable to the children of men, by sending communications and revelations from on high. But a long time had intervened, during which no such privilege had been granted to mortal man. So far as the nations of the Eastern Hemisphere were concerned, upwards of seventeen centuries had passed away, during which they were left in darkness, having no legally authorized minister, no one that could legally baptize, or administer the Lord's Supper, or build the Church of God, or administer in any of the ordinances of his Gospel; that was a long time for the nations to be left in darkness. So far as our Western Hemisphere is concerned, they were not left quite so long a period without information from the heavens. Some fourteen hundred years and upwards had passed away, on this Western continent, during which the people were left in darkness; hence, the whole earth for fourteen centuries, at least, had no Gospel preached by divine authority, no Church of the living God in any quarter thereof—so far as we are acquainted. It is true, that during these fourteen centuries the nations had a book that contained the history of the Gospel as it was preached in ancient times, a book called the Bible. But a book containing the history of the Gospel is one thing, and the power and authority to administer the ordinances of the Gospel is another thing; they are entirely distinct. A book, itself, authorizes no man, under the whole heavens, to build up the Church of Christ; it authorizes no man to preach the Gospel. No man ever receives divine authority by means of an ancient book that was given to prophets and inspired men centuries before he was born. We never knew of the Lord's calling men by ancient books. If the Lord calls anyone in this day, it is by a new revelation, not a revelation given 1800 years ago. How inconsistent it would be to suppose that a man is now called to sit in the presidential chair of the United States because we have the history that Washingon once sat in that chair. Would that authorize any person, among the scores of millions of the population of these States, to go and take possession of that chair, and undertake to administer in the office of a president over this great people? The thing would be so ridiculously absurd, that the people would rise up universally and condemn any such imposition. So in regard to the things of God. God is a God of order. And if mankind have an order in relation to authority to administer in governmental affairs, how much more the Lord? Has he not as much wisdom as his creatures? Is the Lord so much beneath his own creation that he would prefer illegality to legality? that he would let anyone assume the authority and power without calling him to an account in the great judgment day? "But," inquires one, "how do you know, Mr. Pratt, but what the Lord has called someone during the many centuries that you say the people have lived in darkness? How do you know but what he has authorized servants and ministers, to proclaim his Gospel among the children of men?" Now this is a very important point. I do not blame those who have not considered this subject, in putting such a question. It is perfectly reasonable that they should inquire how a person may know what grounds we have for supposing that there has been no one commissioned with divine authority, during the fourteen centuries that have rolled over the heads of the people, until the Lord sent his angel, upwards of fifty years ago, and restored the authority. There are various reasons that can be advanced to prove that the earth has been destitute of any such authority. One reason is, that among the three or four hundred millions of Christendom, or those who profess to be the followers of Christ, we find one universal belief among them, and they have acted upon that belief; namely, that God gives no new revelation to the inhabitants of the earth during their day. That is enough for me; it is all the evidence that I would want, although there is an abundance of other evidence; but that is sufficient for me to know that God never sent them. "May not a person be sent of the Lord, be divinely commissioned, and yet no revelation be given in his day?" I answer, impossible, impossible, but you may further inquire. "May not others who received divine revelation in ancient times, have communicated that authority to their contemporaries who outlived them? And may not those contemporaries, thus receiving divine authority, have conferred it upon others still younger, and they upon others? And thus, may not the authority have been handed down by a regular succession of ordination, from the days of the apostles to our own period of time?" I will say that would be possible, just the same as the Church of God, in the first century of the Christian era, delivered the authority to preach and administer ordinances from one to another, among the various nations of the earth; it was continued along during the whole of that century—just as easily it could have continued, the second century, and the third, and each succeeding century down to our own time.

Here, then, arises another question—may not the authority have thus been transferred? I answer—where has there been an unbroken succession of that same authority that was administered in the first century? I will tell you where the succession was broken. In the very period that new revelation ceased to be given to the human family, no further succession could be continued. It would be impossible for any person to be ordained with divine authority, for instance, to the apostleship, unless there was some person that had authority, and had really obtained divine intelligence, by new revelation, from the heavens, that such authority should be conferred upon some other person. When did divine revelation cease? Where shall we go for testimony upon this subject? So far as the inhabitants of the eastern portions of our globe were concerned, divine authority ceased about the close of the first century of the Christian era. Why did it cease? Because we have no account of any new revelation having been given after the close of that century; and when new revelation ceased, divine callings ceased, divine authority ceased; persons ceased to confer that authority in succession; because, for this obvious reason, they, without new revelation, did not know whom to call; they did not know who should be authorized to receive the apostleship, or any other calling. Every person, during the first century of the Christian era, who was ordained with authority and power to administer in the ordinances of the Gospel, was ordained by the spirit of prophecy and revelation. Timothy was a young man, compared with many of the apostles. He only received the calling bestowed upon him through the laying on of the hands of the servants of God, or of those who were authorized, by new revelation, to administer and to confer authority upon him. Thus it is written in this good book (the Bible) that Paul, who was authorized as an apostle, called Timothy by virtue of the spirit of revelation and prophecy. "Neglect not," says Paul, "the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery." And when we speak of missions, in those early periods of Christianity no person assumed to go on a mission among the inhabitants of the earth, unless he was sent, unless he was set apart. Even as great a man as the Apostle Paul had no authority to go forth as a missionary, only by the laying on of the hands of the persons who administered to him. Hence, it is written in the Acts of the Apostles, that the Holy Ghost said unto certain prophets that were in the Church at Antioch, "Separate me Barnabas and Saul for the work whereunto I have called them." Here is a new revelation. Saul could not be separated and set apart to any work of the ministry, only as the Lord called him; and that calling was made known to the prophets that were in the Church at Antioch. If peradventure, a man had been called by the spirit of revelation and prophecy, and set apart by the laying on of hands of a prophet or apostle, to be an especial minister to the nations of the earth, there would arise still another great question to be solved, in regard to whether that man, thus set apart, could fulfil the object of his mission without new revelation? I say that it would be utterly impossible. No man can fill a mission acceptably before the heavens, unless God should give to him revelation, from time to time, to direct him in all his missionary labors. We have abundant testimony in the New Testament concerning this matter. Even when some of the very greatest revelators that we have any record of undertook to do things of their own accord, they were led directly different from their own judgments, in regard to their missionary labors. Paul had, at a certain time, a great desire to visit a certain place; such desire arose from his own natural judgment; but the Holy Ghost forbade him. Here it required a new revelation to know whether his own inclinations should be followed or not. Again, we find that the revelations of the Most High were very necessary, in the case of the travels of these missionaries, among the inhabitants of the earth. Philip had done a great work in the city of Samaria. He had succeeded in convincing large numbers, concerning Jesus, and had baptized them, and organized a great church in the city of Samaria. One would have thought, that after having performed labors of such magnitude, he would be required to stay among that people, and administer to them, but no; the Lord gave a new revelation to the man Philip. He said, "Arise and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert." In other words, "leave your present field of labor; you can do more good somewhere else." Now, a man left to his own judgment, without new revelation, would not want to go somewhere else; his own inclinations would be to stay where so many had received his testimony. But no; the Spirit of God thought differently. "Arise, Philip, go unto the south country." He was not told what he should do in the South country, but he started off according to the new revelation. And after journeying a short distance, he saw a chariot before him, probably driving along at a slow pace, and it required another revelation. The old one that he got awhile before, requiring to go to the south, he had already begun to fulfil. But while he yet journeyed, he did not know his further duty; and if God had not given him new revelations, he would have gone forth blindly in his missionary labor. But another revelation came, "Go near and join thyself to his chariot." He therefore obeyed, and when he arrived at the chariot, he found a man reading not the New Testament, but the law and the prophets. Philip, being wrought upon by the Holy Ghost, said unto this man, "Understandest thou what thou readest?" "How can I?" said the man in the chariot, "except some man should guide me?" And Philip began to explain unto him, the things that he happened to be reading from the prophecies of Isaiah, concerning Jesus, and Philip was invited into the chariot. They rode along until they came to where there was water of sufficient depth to attend to baptism, for it seems that Philip had converted, or, in other words, had proved by his arguments that Jesus was the very Christ, and the man desired baptism and the chariot stood still, and Philip went down into the water and baptized him. Now Philip had no authority to confirm by the laying on of hands, as is evident, in the case of those who were baptized in the great city of Samaria. There was great rejoicing there because Philip had baptized them, but none had received the Holy Ghost, till another authority, higher than that of Philip, came and laid hands upon them for the reception of the Holy Ghost; having baptized these people, he could go no further; he could not administer the blessing of the Holy Ghost; and hence, having fulfilled the object of the two revelations on this subject, the Lord had another place for him. He did not go there of his own accord, but it required a very powerful manifestation to get him away from that water; the scriptures testify that "the spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing." Have you ever heard anything of the kind in these days, where men, in fulfilling their missions, have been caught away to some other place? "But they that wait upon the Lord shall renew their strength; they shall mount up with the wings of eagles," says the Prophet Isaiah. Philip must have been borne, as it were, upon eagle's wings. Now if a person—a man light enough, I mean, could get on an eagle's wings and be carried through the air, it would be a very good representation of some of those that wait upon the Lord.

I mention these various circumstances—and might mention scores of others, to show, that without the Spirit of the living God, to impart revelations, no man could administer to his fellow man, no man would have the authority to administer. This brings me back to the statement I have already made. You recollect the question is, can it be proved, or is there any evidence that there has been any man called to the ministry among all the nations during the long period to which I have referred? We take their own testimony. They say that there has been no revelation since the first century of the Christian era. Who says so? The whole Catholic church to begin with, and the Greek church, another branch of the Christian church so called, and then the Protestants, that protested against those two branches, and came out from among them, have continued the same false traditions, that no new revelation is needed; that the last revelation which was intended for the human family, was given towards the close of the first century of the Christian era. They do not seem to know how much an expression, if admitted, cuts them off from all authority and power which are divine; they do not seem to know that they cannot possibly be ordained by proper authority, unless God speaks again; they do not seem to know that the writings of men who are dead and gone, centuries ago, do not authorize them to preach the Gospel, nor give them any divine authority to administer its ordinances. Hence, you see the impossibility of there being a regular succession from generation to generation, because of the want of new revelation. A great many other testimonies might be brought to prove this fact, but this one is sufficient. "Well, then," says one, "if your arguments be true, if your belief be correct, there has been no Christian church on the earth for many generations." We can come to no other conclusion; there is no halfway business about it. We come to testify that there has been no church on the earth that God has recognized as his church, for the last fourteen centuries, at least; and among the European nations and the nations of Asia and Africa, there has been none since the close of the second century of the Christian era. What a woeful condition it is for the inhabitants of the earth to be in. We would be in the same condition that they are, if God had not condescended again to give new revelation; and this brings me to the subject of the Book of Mormon.

Fifty-three years will have passed away, next Wednesday morning, the 22nd day of September, since the gold plates of the Book of Mormon were delivered into the hands of a boy, by the name of Joseph Smith, a farmer's boy, an illiterate boy, uneducated in the higher branches of learning, uneducated in regard to what is contained in the Old and New Testaments, uneducated in the dogmas and creeds of men, uneducated in all branches of science, except it be some of the first principles, the rudiments of education, as taught in the common schools of the State of New York. I say, fifty-three years have almost expired since this great, this marvelous, this wonderful event happened; since an angel of God delivered sacred records into the hands of an illiterate, common youth, not yet twenty-two years of age. Such was the beginning, as it were, of a great revelation. I will not say the precise time of the beginning; for God prior to this time, had given revelation to this youth, on many occasions. The first one that he gave to him was in the spring of 1820, before Joseph Smith was of the age of fifteen. Then a wonderful revelation was given to him, the first one he ever received. In a great and glorious open vision, in answer to his prayers, there was the manifestation of two of the great personages in the heavens—not angels, not messengers, but two persons that held the keys of authority over all the creations of the universe. Who were they? God the Eternal Father and his son Jesus Christ, through whom God the Father made the worlds! These glorious personages descended from heaven; two personages whose countenances outshone the sun at noonday; two personages clothed with a pillar of light round about them, descended, stood before this lad, and revealed themselves to him. He saw their countenances; he saw the glory of their personages; he heard the glorious words that proceeded from the Father, as he pointed to his Son and said, to Joseph, "This is my beloved Son in whom I am well pleased." This was a new revelation; something different from what had been made manifest for a great many centuries, according to the declarations of the articles and creeds of men. How often I have read the declaration of King James' translation of the Bible, wherein King James is represented as the head of the church, and wherein the Bible, as translated by those that were chosen and appointed for that purpose, was intended for the light and benefit of the children of men; and for fear that mankind would avail on the subject these uninspired men, the translators, in connection with those who were in their council, concluded to tell the people that this was the whole canon of scripture; in other words, we have translated sixty-six books, and they are compiled, or about to be compiled and printed for the benefit of mankind; and these sixty-six books of the Old and New Testaments are the only books that Christians should receive, the only revelation that they should have to guide them in all their future lives. The people were just simple enough to believe what they said, just simple enough to take it for granted, because learned men, that were not inspired of God, had made this unqualified, unproved declaration. Now, "we, the Church of England, must get up besides these 66 books, some 'Articles of Faith'—some thirty-nine Articles we will invent. We have no prophets among us to write these Articles, no inspired revelator sent from God; and therefore, we will originate out of our own hearts something that will prevent the people from receiving any new revelation. We will cunningly tell them that these 66 books, called the Bible, contain all the revelation that God ever gave to man." What further have you to say in your thirty-nine articles? "We say that every person that does not limit and confine his faith to the sixty-six books of the Old and New Testaments, or if he undertakes to receive any other revelation, he is to be expelled from our church. That is what is said, not directly, but indirectly. In other words, any person who pretends to be a prophet, is not to be considered worthy of belonging to our church." Has any other church but the Church of England adopted these false, soul-destroying delusions? Yes, a great many others. They have invented articles, not exactly thirty-nine, but articles of faith, creeds they are called in some instances, and disciplines in others, and so on. What are the objects of these? They are not revelation; God had nothing to do with giving them, men wrote them out of their own uninspired hearts, but they were all very careful to take up the ideas inculcated in the days of King James, namely, that the sixty-six books of the Old and New Testament were to be their rule of faith, and be their guide, and nothing else was to be received as inspired. Oh, how blind! If they did but know it, these very declarations in these articles and creeds would cut them off from all authority. But they were just simple enough to receive such a false doctrine; just simple enough to accept their want of authority before God; and thus by their own acknowledgment, by their own printed works they prove to the whole world that God did not establish their churches, that God did not establish among them the ancient order of things; for the ancient church of the living God was never destitute of the spirit of revelation.

If the Lord had left us in this condition, we would have been wandering in darkness to this day. The people who are here assembled this afternoon would be no better off than the Protestant denominations, no better off than the Greek and Roman Catholic churches that have existed from generation to generation, during many long centuries of apostasy. But God having looked upon the darkness that covered the earth, and the minds of the people, having looked upon the people that were honest in heart, and seeing the dilemma in which they were placed—without inspiration, without any knowledge that comes from heaven in their day, without anyone who has the right and the authority from heaven to baptize, concluded to fulfil that which was predicted by the ancient apostles; namely, to send an angel again to the inhabitants of the earth. It was a long time for the earth to be left without angels. Perhaps some of you may inquire, "Why did the Lord leave the people so long? Why did so many generations pass away, and no Church of Christ on the earth, no prophets, no revelators, etc.?" It was because of the apostasy of the people; and then after the apostasy commenced, near the close of the first century, they killed the apostles, prophets and revelators, killed the Saints who embraced the true Gospel, and the world became so exceedingly wicked and corrupt that the Lord did not see proper to send them any other message. But perhaps you may inquire, must all these people who have lived so many generations ago go down to an endless perdition in the eternal worlds, because no one had authority on the earth to administer Gospel ordinances to them? No; the Lord is more just than this. Every man and every woman that has not had the privilege of hearing the Gospel in this life, preached by one holding divine authority, will have the opportunity of hearing it in the world to come, so that there is no partiality, so far as the preaching of the Gospel is concerned. But, says one, there is a little partiality, it seems to me; for some have the privilege of hearing this Gospel in this life, instead of waiting till the next. But the Lord in looking upon the various generations upon the earth judges after this wise; that when a people become so darkened, through their own apostasy, through their own wickedness, through their shedding the blood of righteous men, the Lord sees proper, because of this, to make them wait. If the true authority had been revealed, during the time of the administration of these corrupt men, the Gospel would have been banished again from the earth. For instance, if God had sent the angel in the second century of the Christian era, to renew his church on the earth, what would have been the consequence? There would have been no place upon all the face of the globe where the people would have suffered such a church to exist. If he had sent the angel in the third century, in the fourth, or in any of the centuries intervening, before religious liberty was established, the consequence would have been the shedding of the blood of apostles, prophets and saints again, and in order that they might not bring upon themselves this great condemnation the Lord saw that it was far better to postpone the sending of the angel, until he should prepare, among the political governments of the earth, a nation where the church could exist, and have a little degree of safety. And even our nation, the best nation on the earth, having the wisest laws, laws that are calculated, if put into execution, to protect all religious denominations, laws founded upon justice and principles of equity, even in our nation, it has been just as much as the Lord could do, without destroying the agency of man to get his Church once more established on the earth. See what persecution has attended it! See what hatred! See the Saints fleeing before infuriated mobs; men, women and children murdered; prophets, patriarchs, apostles and revelators martyred. The Saints could scarcely find a resting place for the soles of their feet, after all the preparation that was made by the establishment of a great and free government. No wonder, then, that the Lord did not begin it two or three centuries ago; no wonder that he did not begin it in the days when Catholicism and the Greek church had universal sway over the eastern continent. The Church of the living God, if it had been established then, would have been immediately rooted out from the earth; and great would have been the condemnation resting upon the nations if such had been the case. But now it lives. Circumstances have changed, and though the saints have been driven from their homes, and from their farms, though they have been persecuted, and the lives of many of the Saints destroyed, and their prophets put to death, yet, notwithstanding all this, the Lord has preserved his Church, until the present time. Fifty years have rolled away, and upwards, since the Lord commenced this great work.

Now, then, a few words on the future. Years are to come, as Brother Angus Cannon said to me while sitting upon the seat this morning. He came to me, and I mentioned to him that this last year was my fiftieth in the Church, in other words, that I had been in the Church fifty years. A peculiar answer was made by Brother Cannon. Said he: "Brother Pratt, I hope you may have millions of days or anniversaries of your birthday." I thanked him very much. Well, now, let me begin to speak upon this subject. God has promised eternal life to his children. "That whosoever believeth in him should not perish, but have eternal life." Now, I can see a consistency in the good wishes of Brother Cannon, upon this subject. I hope for eternal life. I have had this hope for the last fifty years. If I obey the commandments of heaven, if I receive his sayings, and abide in his word, I hope never to die, as it is promised in the New Testament. But, says one, did not Jesus die? And he kept all his Father's sayings. Did not the apostles die? and they kept the Father's words. And were not all the ancient Saints subject to death? And they kept the sayings of the Lord. Yes, they suffered what is termed the death of the body. There is, however, quite a difference between the death of the outward tabernacle, and the death of the spirit. In other words, the spirit that God has placed within the tabernacle will live forever, and those who have the opportunity of dwelling in the next world, in light, in glory and in a fulness of happiness, get what is termed eternal life; there is no end to it. Consequently, it cannot be expressed fully in the language of Brother Cannon that millions of such anniversaries might be enjoyed. But there is something still greater in the expression of eternal life, than that of a few millions of years. It is something that has no end. It may have a beginning. A person may begin to exist in this fleshly tabernacle as I commenced my existence here on this earth sixty-nine years ago today. That was the beginning of my existence here in this world; but there is such a thing as a person having a beginning to his existence in the flesh, and yet have no end. Those persons that were translated in the twinkling of an eye in ancient days did not have a separation of body and spirit. They were changed; they were, by the power of Almighty God, wrought upon instantaneously; they were changed from mortality to immortality; but still retain their flesh and bones. Now, I would ask is there any end to their immortal tabernacles when thus changed? There is a beginning, but no end. Their spirits are combined with their bodies forever. I have this hope. You Latter-day Saints have the same hope, so far as eternal life is concerned. You expect it, you pray for it, you desire to have a life that is endless; figures are unable to express the endless duration of ages, that are to come. Eternal life is said to be the greatest gift of God unto the human family. There are many gifts of God, but this is the greatest of all. In the first place, God has given his Son to die for the human family. What a great gift! If it had not been for this gift of our Heavenly Father to the inhabitants of our fallen world, the consequence would have been that we should have had eternal death. What are we to understand by the term eternal death, supposing that there had been no atonement made? What is the meaning of the term? Could you multiply figures enough if you were to take the figures that are now in use and extend them in a line, extend them in a series so that the figures themselves would be as numerous as the particles of the globe, would that express eternal life? Or would it express the duration of eternal death, provided there had been no atonement? No; it cannot be expressed. Hence the atonement of our Savior, which is the gift of God to the fallen inhabitants of this creation, lies at the foundation of all the other gifts given unto the children of men. It is because of this gift that we are permitted to repent of our sins. How could there have been an individual upon all the face of the globe who could have repented, provided there had been no atonement? Hence you see that repentance is the gift of God, purchased by the atonement. Again, could baptism have been a holy ordinance if it had no saving power in it? Could it have been for the remission of sins, had it not been for the blood of the atonement? No. Baptism, then, is a gift to the children of men as well as repentance. Would the laying on of hands have had any effect upon any person of the human family, in bestowing the gift of the Holy Ghost had there been no atonement? No. Then that is also a gift, the gift of God to man, that his servants should lay their hands upon baptized believers, and that they should be baptized with the Holy Ghost and with fire. Could we have been permitted to partake of the Lord's Supper with any effect whatever? No. Then it is also a gift of God unto man. And thus we may go through all the ordinances that God ordained from before the foundation of the world unto the present time, and all of them can be called the gifts of God unto man on conditions, and some of them without conditions. The atonement came without any condition on the part of man. It was without repentance, without faith on the part of man. The atonement was something given through the pure love of God to fallen man, without any acts of good works on the part of man. These are some of the blessings then, that God has ordained for the fallen inhabitants of our globe which come independent of our works, and this is one of which I have been speaking. Would there have been any light or intelligence, any goodness or happiness, to be partaken of by fallen man, if it had not been for the atonement? None at all; there could have been no righteousness. But, then, all the other gifts that we receive are through works, and by faith and works combined, and it is because of the distinction between these to separate gifts that many of the inhabitants of the earth have erred. Some of them profess to believe that they can obtain all the gifts of God without works, because of some of the sayings of the ancient apostles; while others consider that work must be combined with faith. Now both of these ideas are true when taken in their true light. Eternal life is among all those gifts that are promised of God; such as the gift of repentance, baptism, laying on of hands, etc. All these are not to be compared with the greatness of the gift called eternal life. I hope that all the Latter-day Saints under the sound of my voice may attain to this, the greatest of all the gifts of God.

Now, I wish, before taking my seat, to bear my testimony before the people here assembled. I do know by the power of God, by the shedding forth of the Holy Ghost upon my heart, by the revelations of the spirit, by the many manifestations of the goodness of God to me, I do know that God has sent his angel from heaven. I do know that he has raised up the great latter-day kingdom predicted by Daniel. I do know that he has called apostles and prophets; that he has sent forth his servants divinely commissioned, with power from on high, to declare to the nations of the earth the great and last message of mercy unto the inhabitants thereof, to prepare all those that are willing to be prepared, for the great day when the heavens shall be opened, and all the heavenly hosts shall descend with power and with great glory, to reign here on the earth. I do know that God by his power has gathered together his people from the various nations of this earth, and established them here in these mountains for a little season, for an especial purpose. And what is that purpose? To prepare you while dwelling here in these mountains, territories and regions, that you may receive the blessings ordained for you in a future time, which time is not far distant. I do know that this people will return and will possess the land that God has promised to them, even in Missouri, and in Kansas, and in the regions round about. I do know that God will build up in Jackson County, Missouri, a great, and wonderful, and beautiful city, that shall be called "the Perfection of Beauty," the New Jerusalem. I do know that God will light up the habitations of that city by His power, by His glory, by a cloud in the daytime, and by a pillar of fire in the night. I do know that when the people shall gather together in their religious assemblies, as you are here gathered this afternoon, that God will light up your assemblies, by his divine power even in the night-time, making your habitations, where you meet, glorious in the extreme. I do know that God will fulfil all that which he has spoken, by the mouths of his holy prophets, since the world began, pertaining to this last dispensation of the fulness of times, which will come to pass in their times, and in their seasons, and that this dispensation will be far more glorious than all the other dispensations combined together, before everything shall be completed, for the bursting heavens to reveal the Son of God, and all those that are with him. These things, and scores of other things that I might name, I know will be fulfilled in their times and in their seasons, and that all who are faithful will be made partakers of these blessings. Amen.

REMARKS BY ELDER WILFORD WOODRUFF

It is not my purpose at all to detain this congregation, but before dismissing I feel that I would like to say a few words. We are not in the habit of flattering any man, but I want to say a few words concerning Brother Pratt. If there is any man, dead or alive, who has dwelt longer in this church and kingdom than he has I do not know him. If there is any man that has travelled more miles in preaching the Gospel of Christ, in bearing testimony of the kingdom of God on the earth, I do not know who he is. When Brother Pratt embraced this Gospel he was a boy, in one sense of the word illiterate and unlearned, the same as Joseph Smith and the most of us. Whatever knowledge Brother Pratt has obtained, either of the learning of the world or of the kingdom of God, he has obtained it by diligence and labor since he embraced this Gospel. I have been associated with Brother Pratt myself for 47 years. I have traveled with him by sea and by land, in foreign countries and at home, and I never saw a man in my life that I know of that has spent as few moments idly as he has. I have never seen a storm at sea so heavy, even when shipping seas over the bow, side, and stern, but what he would read his book. Whenever the breakers became too heavy he would simply shut up the book until they were over. If there is a man on this continent who is more at home in the starry heavens, in the astronomical world than Brother Pratt I do not know who he is. If there is a man more deeply versed in mathematics than Brother Pratt, I do not know who he is. There may be many men equal to him in these things, but if there are, I do not know them. How has he obtained his knowledge? He has obtained it since he embraced this work. He has improved his time. Brother Pratt is the only living man today that was in the first quorum of the Twelve in its first organization, and I am pleased to listen to his testimony of the Gospel of Christ; for I want to say to Brother Pratt and to all other men we all have to acknowledge this; Joseph Smith, Brigham Young, the Apostles, and all men in this Church and kingdom, if there is anything to us, if there is anything about us, if we have any knowledge, or any power, or any influence, we have to give God the honor of it. It is not of ourselves. Joseph Smith always acknowledged this, as have all men in this Church and kingdom. We have been called from the plow, from the plane, from the hammer, ignorant, illiterate boys, and thrust into the vineyard; and all the power we have, or ever had, in building up the kingdom, we have to acknowledge as coming from the hand of God. Brother Pratt was one of the earliest men who shouldered his knapsack and traveled through the American continent to preach the Gospel of Jesus Christ to this nation. Frequently he would suffer from ague all day and go along and preach his sermon at night. These are experiences that he and others have passed through in the early rise of this Church, and I feel to thank God that we can still hear his voice and the voice of others who have been long in this Church and kingdom. I hope the Lord will preserve his life until he is satisfied with it. He has lifted up his voice long and loud, according to the commandment of God to him, in bearing record of this Gospel and kingdom to the nations of the earth. I was struck, in contemplating our own experience, with some of the remarks he has made today with regard to the Apostle Philip—how our own experience has agreed with that of the ancient apostle. How many times have we been called by revelation to go to the right and left, here, there and the other place, contrary to our expectation?

I will here relate what took place in my own experience. I was in Staffordshire in the year 1840. I was in the town of Stanley and held a meeting in the city hall. I had a week's appointment out in that town. Before I rose to speak to the people, the Spirit of the Lord said to me, "This is the last meeting you will hold with this people for many days." I told the congregation when I arose what the Spirit of the Lord had manifested to me. They were as much surprised as I was. I did not know what the Lord wanted, but I saw the purpose of God afterwards. The Spirit of the Lord said to me, "Go south." I traveled eighty miles; went into the south of England. As soon as I arrived, I met John Benbow. It was clearly made manifest to me why I had been called thither. I had left a good field, where I was baptizing every night in the week. When I got to this place, I found a people—some 600 of them—who had broken off from the Wesleyan Methodists and formed themselves into a sect called the United Brethren. I found that they were praying for light and truth and that they had gone about as far as they could go. I saw that the Lord had sent me to them. I went to work amongst them and ultimately baptized their superintendent, forty preachers and some 600 members; I baptized every member of that denomination, but one. Altogether some 1800 were baptized in that field of labor. I suppose some of those then baptized may be in this congregation today. I name these things to show how we have to be governed and controlled by the revelations of God day by day. Without this we can do nothing. Many of our brethren who were with us at that time and who came to this valley, have passed behind the veil. Eight of the Quorum of the Twelve who were in the flesh and most of them with the pioneers, today are in the spirit world. We are passing away.

I know as Brother Pratt has said, that this is the kingdom of God. Israel is being gathered together. The revelations of God are being fulfilled, and nothing will be left unfulfilled. Therefore, as Saints of the living God, let us be faithful to our testimony. We have the kingdom of God. We are called of God by inspiration and commandment to warn this generation, to preach the Gospel, to gather the people, to build up Zion, to build temples, to redeem the living and the dead, and to carry on the great work which is laid upon our shoulders; and may God enable us to accomplish these things for Jesus' sake. Amen.

JD 21:303-316

4. *THE WORD OF THE LORD TO ORSON PRATT*

In the forepart of November (1830), Orson Pratt, a young man nineteen years of age, who had been baptized at the first preaching of his brother, Parley P. Pratt, September 19th (his birthday) about six weeks previous, in Canaan, New York, came to inquire of the Lord what his duty was, and received the following answer:

> **My son Orson, hearken and hear, and behold what I, the Lord God, shall say unto you, even Jesus Christ your Redeemer.**
>
> **The light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not;**
>
> **Who so loved the world that He gave His own life, that as many as would believe might become the sons of God; wherefore you are my son;**
>
> **And blessed are you because you have believed;**
>
> **And more blessed are you because you are called of me to preach my Gospel;**
>
> **To lift up your voice as with the sound of a trump, both long and loud, and cry repentance unto a crooked and perverse generation, preparing the way of the Lord for His second coming;**
>
> **For behold, verily, verily, I say unto you, the time is soon at hand that I shall come in a cloud with power and great glory,**
>
> **And it shall be a great day at the time of my coming, for all nations shall tremble.**
>
> **But before that great day shall come, the sun shall be darkened, and the moon be turned into blood, and the stars shall refuse their shining, and some shall fall, and great destructions await the wicked;**
>
> **Wherefore, lift up your voice and spare not, for the Lord God hath spoken; therefore prophesy, and it shall be given by the power of the Holy Ghost;**
>
> **And if you are faithful, behold, I am with you until I come;**
>
> **And verily, verily, I say unto you, I come quickly. I am your Lord and your Redeemer. Even so. Amen.**
>
> **D. C., Sec. 34; D.H.C. 1:127-128**

Orson Pratt's blessing when he was set apart and ordained to the Apostleship on April 26, 1835. (Heber C. Kimball gives the date in his diary as April 5, 1835):

> **Dear Brother: You are chosen and set apart to be ordained to this apostleship and this ministry; you shall go forth and preach the Gospel, and do a mighty work. You shall be sustained; the Holy Spirit shall enlighten thy mind; thou shalt travel from nation to nation; the Lord God shall preserve thee, and return thee safe, with songs of everlasting joy upon thy head. Confirmed by President David Whitmer.**
>
> **D.H.C. 2:194**

5. *ELIJAH'S LATTER-DAY MISSION*

(Discourse delivered in the Tabernacle, Salt Lake City, August 28, 1859.)

I will call the attention of the assembly to the last chapter of Malachi, 5th and 6th verses. "Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth with a curse." * * * How far I may, on the present occasion, treat upon the subject that is laid down in the text, I do not know. I will endeavor to treat upon it as far as my mind shall be opened by the Holy Spirit; and if any other subject is presented to me, I shall follow it, and deviate from the subject couched in the text.

What "great and dreadful day of the Lord" is meant in the words of our text? Was it the great day of the coming of our Savior in the flesh to make an atonement for the children of men? Is there nothing contained in the last chapter of Malachi that will give us a clue to that day, that will give us an understanding of what is meant by the great and dreadful day of the Lord? Go back to the beginning of that chapter, and you will read thus: "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and they that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, and it shall leave them neither root nor branch. But unto you that fear my name shall the Son of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall, and ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts."

Were these things predicted in relation to the first coming of the Messiah? No. All the proud and all that did wickedly in that day were not consumed as stubble, and the righteous did not go forth and grow up like calves of the stall, and tread down the wicked as ashes under the soles of their feet, at the first coming of our Lord. Then surely this coming of our Lord had relation to the great and terrible day, the day of burning, the day in which wickedness should be entirely swept from the earth, and no remnants of the wicked left, when every branch of them and every root of them should become as stubble, and be consumed from the face of the earth. That is the terrible day that was spoken of by the Prophet, before which a certain messenger was to be sent. "Behold, I will send to you Elijah the prophet before the coming of the great and dreadful day of the Lord." Who was Elijah the prophet? He was a man that lived upon the earth some 2,500 years ago. He was a man of God that had power to call down fire from heaven and consume his enemies.

You recollect, on a certain occasion, that the king of Israel sent up fifty men to take Elijah the Prophet, that he might be slain. Elijah went up and sat on the top of a hill, and when those fifty men approached him, they said: "Come down, thou man of God," etc. Elijah said: "If I be a man of God, let fire come from heaven and consume thee and thy fifty." Fire descended, and they were consumed. Another fifty were sent, and they repeated the same mockery, and the Prophet of God repeated the same: "If I be a man of God, let fire descend from heaven and consume thee also and thy fifty"; and it was done. That same man of God was in his day filled with faith, with confidence in God, and was armed with the power of God; and on a certain occasion he came forth before the Israelites, and said to them: "How long do you halt between two opinions? If God be God, serve him; if Baal be God, serve him."

How shall Israel test the matter? How shall the people know whether God is really the God of Israel or Baal? Why, says Elijah, I will tell you how to test it. You gather together all the prophets of Baal into one assembly, and let them offer an offering unto their god Baal; and I, as a Prophet of the other God, will offer an offering; and if Baal answers by fire, then he shall be the true God; but if the God that I, Elijah, worship, answers by fire, then he shall be the true God. They concluded to put the thing to a test; so they assembled the prophets of Baal (some four hundred and fifty in number) into one grand assembly, and they killed a bullock and laid it upon the altar, and commenced crying to Baal: "O Baal, hear us!"

They were very earnest and very zealous in their cries and petitions to Baal; but no voice, no answer; no fire descended from Baal to consume the sacrifice. By and by the Prophet Elijah began to mock them. Said he: "Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked; cry louder." And they did so, and cut themselves with knives and lancets, to excite the compassion of their god. But, with all their cries, continued all day long, they could obtain no voice, no revelation, no answer, no messenger, no fire.

By and by, Elijah the Prophet killed a sacrifice and built an altar of stones and laid his sacrifice upon the altar, and told them to turn out water in great abundance into the troughs around about the altar; after which, Elijah merely offered up a simple petition to the God of heaven, the true God; and behold, fire fell from heaven and devoured the sacrifice, and not only that, but it consumed the water itself, and all things pertaining to the sacrifice were consumed by the fire that descended from heaven. Many of the people were convinced that Baal was not the true God, and that the prophets of Baal were false prophets. What was the result? This true Prophet said to them: "Take those prophets of Baal and slay every one of them; so they went to work and killed all the prophets of Baal. By and by, this same Prophet went forth into a certain place, followed by Elisha, knowing that the time was come for him to be taken from the midst of Israel, and behold, there appeared a chariot of fire and horsemen and it came down from heaven, and Elijah was placed in the chariot, and wafted to heaven, body and spirit, flesh and bones.

Then Elijah is not dead. If we could have a view of the heavenly host at the present day, we should see Elijah there. But he is to be sent from heaven on a mission to our earth. "Behold, I will send you Elijah the Prophet before the great and dreadful day of the Lord shall come." We need never look for the coming of the Son of God, for the day when he shall suddenly come to his temple and sit like a refiner of silver, and as with fuller's soap to purify and purge the sons of

Levi, etc., until Elijah the Prophet is sent. But the great question is, has he been sent? If he has, it must have been of a very recent date, for the great and dreadful day of the Lord has not yet come; for there are still wicked men upon the earth. What is the testimony of the Prophet Joseph Smith? We believe him to be the Prophet of the Lord in this great and last dispensation. We Latter-day Saints believe this fact. What did he testify in the Kirtland Temple, after it was built and consecrated and dedicated unto the Lord of hosts? He testified that he, in connection with others, had the ministration of Elijah the Prophet, who appeared to them in great glory. You can read this in the history of Joseph Smith the Prophet; we can read all the instructions that were given in relation to his particular mission.

We cannot suppose that that great Prophet is coming down upon the earth to wander about among the nations, and to continue in this wicked world. If he is sent at all, he will be sent with power and authority, like other angels sent from heaven, to bestow the same authority that is upon himself. on some individuals on the earth, that they may go forth holding the same authority that Elijah himself held, having the same keys, receiving the same instructions, in regard to the Latter-day dispensation; a mission, in other words, sent from heaven by Elijah as a ministering angel to seek out the chosen vessels, and ordain them, and send them to administer to the inhabitants of the earth. This is the way the Lord commits dispensations; instead of sending angels to wander on the earth, he sends them to ordain others, to restore the authority, and set the work going. This Church had already been organized, and certain authority and officers had been restored; but no Elijah had yet come. John the Baptist had come, in fulfilment of the 3rd chapter of Malachi and the 40th chapter of Isaiah; he came to restore the Priesthood of Levi, in order that those holding it might be purified as gold and silver, to offer an offering in righteousness when the Lord should suddenly come to his temple.

Peter, James and John had also been sent as Apostles to restore the Apostleship to the earth; for no man held that power and authority; and in order that it might be restored, it was needful that an Apostle, holding the office and authority and keys, should lay his hands upon an individual to restore these keys, and authority, and power to act in the Apostleship. Peter, James and John, therefore, restored to the earth the same authority and power that they themselves had. But no Elijah had yet come. Years had passed along, and the Temple in Kirtland was at length built and consecrated unto the Most High God.

The time had now arrived for other ordinances to be made manifest, for other things to be revealed, for greater light to shine forth, for other keys, powers, and authorities to be bestowed upon chosen vessels of the Lord. The full time had arrived for the prophecy of Malachi to be fulfilled, when the hearts of the fathers should be turned to their children, and when the hearts of the children should be turned to their fathers, lest the Lord should come and smite the whole earth with a curse.

In order to restore a mission of that kind and magnitude, Elijah had to be sent. We have the testimony of the servants of God in this Church that this was accomplished in the Kirtland Temple, in the State of Ohio, many years ago.

But now let us inquire into the nature of this peculiar calling or mission of Elijah. All that is said in Malachi on the subject is that he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, and there leaves it. What did he mean? Did he mean only to bind the hearts of the fathers to the children living with them in greater affection, or the hearts of the children in greater affection to the fathers? Was that all the fulness of the great mission that was to be entrusted to this great translated man, called Elijah? I think not. And when we come to contemplate that which God has revealed in these latter times, we find that the mission of Elijah was something of far greater importance than merely to accomplish this that I have named.

In what sense of the word are the children to be turned unto their fathers, or the fathers to their children? I will tell you what we know and understand upon this subject. The strangers who have attended our meetings have oftentimes heard from this stand that the dispensation in which we live was intended to benefit not only the generation living, but also past generations that have lain in their graves for ages. You have heard this often hinted at; but perhaps no one, since you have attended our meetings, has taken up the subject to any great length, but merely a few words thrown out and there it was left. A sufficient, however, was said to give you an understanding that we believe God will have something to do with the generations of the dead; that the children that are living here on the earth would be required to feel after their fathers that are in the graves; in other words, that the hearts and minds of the children should be turned, by the mission of Elijah, to the fathers, to search after them, to redeem and save them, though they have lain in their graves for generations.

Inquirers would really like to know if there is such a principle as mankind living on the earth having anything to do with the salvation of those that are dead. The Saints believe that the Gospel was ordained from before the foundation of the world; in other words, the Lamb that, in the mind of God, was slain from before the foundation of the world, has instituted a certain plan of salvation by which the whole human family, from Adam down to the latest man and woman that shall have place upon the earth, are to be judged. Thousands of millions have gone down to their graves who never heard one single lisp of the Gospel. They know nothing about it. They know nothing about Jesus Christ, nothing about his atonement, nothing about the fall, and nothing about the true God; but they died in the greatest of ignorance. Will it be consistent with the great attributes of Jehovah to judge them by a law they had no knowledge of? It would be inconsistent, if they were always to remain without that knowledge. But if they are to be judged by that law, that great plan of salvation ordained before the foundation of the earth, they must be made acquainted with it, either in time or in eternity.

There have been dispensations pertaining to time, and these dispensations have generally been of short endurance.

The wickedness of the world has been such as to drive those holding authority and power to administer in the various dispensations, from the earth; and the systems of men have been instituted in the stead thereof, and our earth has been left from time to time overwhelmed with the darkness, confusion, jars and discords of man-made systems of religion; and the people have been shut out, for many generations, from the true light of heaven.

What has been the condition of the people for some seventeen centuries past on the great Eastern hemisphere? We have often told you that the ancient Church was destroyed from the face of the earth, that the authority of the Priesthood of heaven was taken from the earth, that no such thing as a Christian Church, with all its authority and power, as it stood upon the earth in ancient days, has existed for generations and ages that are past. This we have proved to the people from time to time, and we have showed them that this state of things has taken place in fulfilment of prophecy; hence, the people who died during these dark ages have gone down in ignorance of the law by which they are to be judged, in ignorance of the authority and power of the Gospel, in ignorance of the Christian religion. They, having only a history of it, had no one authorized to administer it. They could barely read what it was in ancient days, and that was all.

Were not those ancient fathers of ours as good, in many respects, as we? And if they had had the same opportunities we enjoy, would not many of them have embraced the Gospel as well as we? If they are not permitted to hear the Gospel in the eternal world, could they not come up before the Judge of all the earth, and say: You are a partial Being; you are judging us by a law we never heard of, condemning us for something we never had the opportunity of receiving? They would have the right to plead this excuse before the great bar of judgment. But, that they may be left without excuse before the bar of God in the last dispensation of the fulness of times, God will send a holy messenger from heaven, called Elijah the Prophet, to give power to chosen vessels on the earth to officiate in the ordinances of that Gospel in their behalf.

Thus the hearts of the children will be turned towards their fathers; otherwise the children must also perish with their fathers, and all flesh would be smitten with a curse. Why? Because we have the power given unto us from heaven to feel after our fathers, and yet we will not do it; consequently, we would be cursed, and we could not escape from it.

Though the Gospel may be revealed to us, we cannot partake of it, and enjoy its principles and neglect the fathers. That is a duty enjoined upon the children in the last dispensation; that is the duty enjoined upon us, and by no less a personage than the one I have named. That Prophet who had such a great power while he remained on the earth, that had power to call down fire upon his enemies, that had power to call fire from heaven and consume the sacrifices, that Prophet who was wafted to heaven in a chariot of fire, that same august personage has been sent from the eternal worlds with this important message to the children, that we might extend a helping hand to our fathers that are dead, that they might be benefited, as well as we, by the great plan of human redemption.

Now, the great and grand question to be understood by us is: Wherein do the children benefit the fathers? In what respect, how, and in what manner are their hearts turned to them? And also, on the other hand, in what way can the fathers benefit the children? For not only the hearts of the children have to be turned to the fathers, but the hearts of the fathers are to be turned to the children. Both of these objects are to be accomplished in the great mission given to Elijah. Let us first inquire: In what way are the children that are upon the earth to be benefited by their fathers that are dead? I have already told you. Had it not been for the fathers that are dead, where would have been the Priesthood?

Could we have gotten it from the Church of Rome? No; for it was never restored to them. Is there any possible way by which the people calling themselves Latter-day Saints could have been benefited by the authority and Priesthood of heaven, unless it were through our fathers who were sent from heaven, holding the authority and conferring it upon the children, that they might officiate in behalf of those who died without the knowledge of the Gospel? There is no other way; and this is the way we obtained it, and we have certainly been benefited by it; and the hearts of our fathers holding the Priesthood have really and truly been turned unto us. While they lived upon the earth they looked down through the dark vista of ages, and beheld their children in the last dispensation, and the work they were to accomplish. They beheld the time when all things in heaven and on the earth that are in Christ should be gathered together in one; and they called it "the dispensation of the fulness of times"; in other words, a dispensation that includes all other dispensations. Do you understand that? For instance, the former dispensations that have been upon this earth have been dispensations only in part; they were calculated in their nature to accomplish certain objects upon the face of the earth, but they never embraced the fathers and the children down to the end of time.

In the last dispensation of the fulness of times all other dispensations will be consolidated. It will be the winding up dispensation of this earth, introduced before the great and terrible day of the Lord comes. It will be a dispensation that will take hold of the fathers back to the earliest ages of the world. It will be a dispensation in which the keys that were committed to the Apostles in the ancient days will be delivered to chosen ones, a dispensation in which all the keys and powers held by all the ancient Prophets will be delivered, a dispensation that will reach back unto the days of Moses, and that will take hold of patriarchal keys, and the righteous institutions of those that lived in the days of the flood, and back to the days of our father Adam; and there will be keys and powers restored once revealed to him. All these dispensations could not be perfected without the grand dispensation of the fulness of times that will encompass all the inhabitants of the earth, of all ages and generations, in one vast general assembly. All things in heaven, recollect, and all things on the earth that are in Christ are to be gathered in one.

Did any other dispensations accomplish this? Contemplate the works of all past dispensations, and you will find all were not gathered in one. It is true they were gathered from time to time in the heavens to wait there for the time when all the righteous of this globe should be gathered into one vast assembly, the fathers with the children, and the children with the fathers; the one could not be perfected without the other.

Herein, then, both the fathers and the children are interested, and the children are benefited through the assistance of the keys handed down from heaven by the fathers; and on the other hand, that portion of the fathers who died in ignorance are benefited by the assistance of the keys committed into the hands of the children who will officiate in their behalf.

But now let us come to particulars in regard to this subject. How do the children officiate in behalf of the fathers? We can officiate while in the flesh so far as ordinances are concerned. We cannot believe for our fathers, we cannot repent for them, we cannot receive the Holy Ghost for our fathers, and we cannot attain to any other point pertaining to the mind or the spirit of man. Wherein, inquires one, can we benefit our fathers, if we cannot repent for them, nor believe for them, nor receive the Holy Ghost for them? In what manner can we benefit them? I will tell you what we can do. We can be baptized for the dead. Can it be possible that there is such a principle? Turn to the 15th chapter of Paul's first epistle to the Corinthians, where you can read the words of the great Apostle upon the subject of baptism for the dead. "Else," said he, "what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

He understood the matter; it was all plain before him; and he was writing to a people who understood it; they had received previous instructions, although these words are contained in what is called Paul's first Epistle to the Corinthians; and in this first epistle we read that he had written another epistle to that same people; but that is lost. If we had that first epistle which Paul refers to in what is now termed "the first epistle," we should probably find this doctrine fully revealed, for he wrote to them as though they understood all about it. He could with propriety have addressed them in a style something like this: You Corinthians have received the ordinance of baptism for the dead; you have gone forth and been baptized for and in behalf of the dead; you have been buried in water in the likeness of Christ's death, and raised from it in the likeness of his resurrection, in behalf of the dead; and now, inasmuch as you understand it, what will you do, if the dead rise not at all? As much as to say that baptism will give you a full and clear title to come forth in the morning of the first resurrection; and also your dead can rise in the morning of the first resurrection, inasmuch as you have been baptized for them; but if the dead are not raised from their graves, neither you nor they can be benefited by baptism.

This is the argument of Paul. This looks consistent. Those spirits of our fathers, whose bodies are in their graves, can repent, for they have not lost their agency; they can believe in Jesus Christ, for that is an act of the mind; they can reform from every evil, because they are agents; for it is the spirit that can do good or evil. That same being, called the spirit, can repent in the eternal worlds, as well as here; it can believe in Jesus Christ and in his atonement in the eternal worlds as well as here; and if the Gospel is preached to them there, they can receive it there, so far as the acts of the mind are concerned; but they could not receive baptism there, for that is an ordinance pertaining to the body; it is an outward ordinance, an ordinance instituted particularly for those that are in the flesh.

Baptism is for the remission of the sins of those who are in the body; and it is the same for the generations of the dead, if their sins are to be forgiven through the atoning blood of Jesus Christ. The conditions of forgiveness are the same in the spirit world as here; namely, baptism for the remission of sins. But, inasmuch as they have not the opportunity of being baptized in that spirit world, someone else must officiate for them in their behalf. What power and authority do the servants of God justly receive who administer here on the earth? Do they administer as persons that have no authority? Do they officiate as having received authority from man? Do they assume authority? Is this the kind of authority with which the true servants of God administer in ordinances? No. The authority committed into the hands of the servants of God, in all dispensations of the Gospel, is the power to bind on the earth, and it is bound in heaven, to seal on the earth, and it is sealed in heaven, to loose on the earth, and it is loosed in the heavens; and whosesoever sins they remit here on the earth, they are to be remitted in the heavens; and whosesoever sins they retain here upon the earth. they are retained against those individuals in the heavens. This is the authority of the servants of God in all dispensations of the Gospel from the earliest ages of the world until the present time. Any authority which does not embrace this power in the ministration of ordinances is altogether useless and in vain. Baptism received at the hands of any unauthorized person is good for nothing.

When the children of men here in the flesh receive the Gospel for themselves, they are baptized for the remission of sins, and receive the fulness of the Gospel and the hope of eternal life in the kingdom of God for themselves; when they also have a dispensation committed to them for the benefit of their fathers who are dead, unless they exercise their agency in trying to benefit the fathers, they will, as Malachi predicts, be smitten with a curse; they will not be profited themselves by the Gospel which they have received. Why? Because they do not reach forward and try to reclaim others whose bodies are sleeping in the grave.

The Latter-day Saints have had this subject revealed to them; and the great God that sent his angel to Joseph Smith, to give him power and authority to translate the history of ancient America, with the Gospel and prophecies contained in it, has spoken to the same man, revealing to him the keys of Elijah, and power to seal on earth that which shall be sealed in the heavens; therefore, when by that authority the servants and handmaids of the Lord go forth and are baptized for those that are dead, it is recorded and sealed on the earth. The administrator who officiates for and in behalf of the dead does it by authority. He says: "Having authority given me in the name of Jesus Christ, I baptize you for and in behalf of your father, of your mother, of your grandfather, or of any of your ancestors, as the case may be, that are dead; and I do this in the name of the Father, and of the Son and of the Holy Ghost." This is recorded in the sacred records kept on the earth; and the recording angel who takes cognizance of the ordinances on the earth makes a record of the same in heaven. I do not know but Elijah himself may be the recording angel for eternity.

The sacred books kept in the archives of eternity are to be opened in the great judgment day, and compared with the records kept on the earth; and then if it is found that things have been done by the authority and commandment of the Most High, in relation to the dead, and the same things are found to be recorded both on earth and in heaven, such sacred books will be opened and read before the assembled universe in the day of judgment, and will be sanctioned by Him who sits on the throne and deals out justice and mercy to all of his creation. Our fathers who are in the spirit world must have a message sent to them. What benefit would it be for you and me to go forth and be baptized for our fathers, or for our grandfathers, or for any of our ancestors who are dead, if no message is to be sent to them in the spirit world? A message must be sent to them.

There are authorities in heaven as well as upon the earth, and the authorities in heaven are far greater in number than the few who are upon the earth. This is only a little branch of the great tree of the Priesthood—merely a small branch receiving authority from heaven, so that the inhabitants of the earth may be benefited as well as the inhabitants of the eternal world; but the great trunk of the tree of the Priesthood is in heaven. There you will find thousands and millions holding the power of the Priesthood; there you will find numerous hosts of messengers to be sent forth to benefit the numerous nations of the dead. They go forth having authority; they enter into the prison houses of the dead; they open their mouths by authority and commandment of the Most High God; they preach to them Jesus Christ as the Lamb slain from before the foundation of the world; they show to the inhabitants of the dead, in their prison houses, that his atonement was intended to reach them as well as people dwelling upon the earth. And in proof of this, let me refer you to what the Apostle Peter says in relation to Jesus, our great High Priest, and Apostle, who was sent forth by the commandment of the Father to our world. Peter says that after he was crucified and put to death in the flesh, he went to preach to the spirits in prison which perished in the floods, when once the long suffering of God waited in the days of Noah, while the ark was preparing.

We learn from this that Jesus has set the example, that he came forth while in the flesh to minister unto those in the flesh; and while his body slept in the tomb, and his spirit was separate from the same, he still felt himself authorized as an Apostle and High Priest to go to those prison houses and open the prison doors and set the captives free. He found those old antediluvian spirits that existed on the earth some two thousand years before that time; he preached to them, and, as Peter said in the next chapter, he preached the Gospel to them: "For this cause was the Gospel preached to them that are dead, that they might be judged according to men in the flesh, and live according to God in the spirit." They could not be judged by the same law, unless it was preached to them. The same Gospel must be sounded in their ears that was sounded in the ears of the living. If they reject it in their prison houses, they will be punished by the same law you and I will be punished by, if we reject it in the flesh.

One of the powers of the Priesthood is that whatsoever you shall loose on the earth shall be loosed in the heavens. Now, if a spirit does sincerely receive a messenger in that prison—if he believes his testimony and hearkens to all things that are said, if he believes that Jesus Christ has tasted death for every man—for those who die in ignorance, as well as for those who hear the Gospel in the flesh, he will be informed that in yonder world, or in the world he came from, there is authority given for men and women to be baptized for such.

Those messengers sent to preach in prison will most likely interrogate the prisoners in language something like this:

Will you receive our testimony? Do you believe that Jesus Christ has tasted death for every man? Do you believe that through your repentance and faith, and through the ordinance of baptism in your behalf, by those that are living in yonder world, you may have a remission of your sins? If they believe it, and actually do repent, the ordinance of baptism administered here in their behalf will benefit them there. But, says one, this being baptized for another looks rather inconsistent to me. Why does it? Suppose a man is placed in a situation that he could not be baptized for himself, must his sins be retained unto him? Must he remain in prison throughout all ages of eternity, because he has lost his body, and has not the privilege of being baptized? Does that look inconsistent with the justice of God? Then why not another person administer in his behalf? How could you have atoned for yourselves? If it had not been for the agency of another being that acted for you and in your behalf, you must have perished eternally. You had forfeited every right and title to the blessings of the kingdom of God; all mankind were shut out from the presence of God, and became dead as to things pertaining to righteousness; the sentence of the first death was placed upon Father Adam and his children, which was irrevocable, if there had been no atonement.

We would have had to lay down these bodies, never to rise from the tomb, if there had been no atonement; our spirits would have been for ever subject to that being that tempted our first parents, and we could not have helped ourselves. Hence, the Son of God came forth and made an atonement, not for himself, but for and in behalf and in the name of his younger brethren, that they, through his blood, and through certain conditions of the Gospel, might receive forgiveness of their sins. One of these conditions is baptism; but spirits are placed in a condition where they cannot receive this ordinance. And now, why not somebody have authority to go and administer for them and in their behalf? Not only Jesus has acted in behalf of the children of men, but it pertains to the same Priesthood and Apostleship, wherever it is placed, to act for and in behalf of the children of men; hence, Paul says, We beseech you, not in our own name, but in Christ's stead, be ye reconciled to God. They came forth to officiate for the children of men, that could not help themselves without authorized ministers.

Just so, the dead could not help themselves without messengers being sent to them in their prison houses, and without persons in the flesh being authorized to receive the Gospel ordinances for them and in their behalf. How are we to know the individuals for whom we should be baptized? We know nothing about our ancestors very far back. We can, perhaps, go back to our grandfathers, and some of you may possibly trace your genealogies back seven or eight generations and get the names of your ancestors. But when you get these, there is a still longer chain, with many links in it, before you get back where the chain has been mended up by ancient administrators. How can we be baptized for persons whose very names are lost? Do you suppose that the Prophet Elijah would be sent from heaven with this great and important mission to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, and then leave them in entire ignorance with regard to their genealogies?

If Elijah the Prophet is to be sent before the great and dreadful day of the Lord to turn the hearts of the children to the fathers, you may be assured that we shall learn something about the genealogy of those fathers. We shall learn by the spirit of revelation whom to be baptized for, and whom to officiate for in the holy ordinances of the Gospel. Herein is the necessity of revelation. Take away revelation from this great dispensation of the fulness of times, and I would not give you much for the mission of Elijah, or for the dispensation itself. Take away that great principle that always characterized all other dispensations, and you throw us into uncertainty on tens of thousands of important subjects.

But when a communication is opened between man and his Maker, and angels are sent down to restore their keys and their powers, light shines at once upon our pathway. It may be asked, where are these ordinances to be attended to? Can we run over the world and pick up Saints here and there and baptize them for their deed? No. The house of God is a house of order, the kingdom of God is a kingdom of order, and everything must be conducted with order, and with power and authority, so that when it is sealed on earth it is sealed in the heavens, that the records on earth and in heaven may agree —that the Priesthood on earth and in heaven may agree, that they may be one.

These things cannot be attended to in all places on the earth. There are certain appointed places for the ministration of these holy ordinances. Temples must be built, by the commandment of the Almighty, unto his holy name, that shall be sanctified and made holy from the foundation stone unto the top thereof, consecrated to the living God for the administration of holy ordinances, not only for the benefit of the living, but for the benefit of the fathers who are dead. But in what apartments in the Temple shall be the baptism for the dead be administered? It will be in the proper place, in the lowest story or department of the house of God. Why? Because it must be in a place underneath where the living assemble, in representation of the dead that are laid down in the grave. There a baptismal font must be erected by the commandment of the Most High, and after the pattern he shall give by revelation unto his servants; and in such a font this sacred and holy ordinance must be administered by the servants of God.

We will mention another thing in regard to the authority that receives these communications. Every man will not be his own revelator in these matters, for there would be ten thousand revelators, and perhaps no more than five hundred of them would be true. In the manifestation of spiritual gifts which God has given to his servants in all ages of the world, he has had those appointed with authority and power to discern which were from God, and which were not. In the days of Moses there were many prophets. The spirit of prophecy rested upon seventy elders of Israel on a certain occasion; and when Joshua saw some of them in their tents prophesying, he ran to Moses, with great zeal, and said: "My Lord Moses forbid them." He felt zealous for Moses, for fear he would lose his honor as a Prophet among so many. Moses exclaimed:

"I would to God all the Lord's people were prophets." If they had been, it would have required a great many having the gift to discern the spirits of the Prophets to know which were true. So it will be in relation to the revelations of genealogies of the Saints of the living God. If they are to feel after their fathers that are dead, and redeem them by the holy ordinance of baptism, they will not go to work in the dark, nor by the prophecies and revelations of every person who may offer himself as a revelator or prophet. There will be an order in the house of God; there will be a Moses there, or, in other words, a man holding the keys and authority of these things.

Moses was the great Prophet in Israel, though there were other prophets. Says the Lord, I will reveal myself to those other prophets in dark sayings; I will instruct them in figures and dreams; but not so with my servant Moses; I will talk to him face to face, and the similitude of the Lord shall he behold. So, in the dispensation of the latter days, a Moses will stand in the congregation filled with the Holy Ghost, and the spirit of revelation will be upon him, to receive instruction from the heavens in regard to the fathers and the dispensation over which he presides.

Now, let me refer you to a little scripture on this subject. I have already referred you to what Peter and Paul said. Isaiah, in the 24th chapter, prophesies of the great day of burning—of the great day when the earth shall reel to and fro as a drunken man—of the great day when all nations of the wicked will perish; after which, he further adds: "And it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

You see, from these passages, that in the last days many of those kings and high ones who will not place themselves in a position to receive the Gospel, and who die ignorant of its principles, will be gathered together as prisoners in the pit, and be shut up for many days, with a fearful looking for the judgment of the great day. They will not know what is coming, what will befall them, like all prisoners guilty of crime. But after many days, they shall be visited by the servants of God, as Jesus visited the antediluvians with a message; the door of their prison will be thrown open, after they have been sufficiently long confined; and if they repent, they can be redeemed; but if they will not repent, they will be taken from thence and cast into outer darkness. You know that men are taken up for crime and shut up in the calaboose, or jail, or some such place to stay there for a length of time until they are brought to judgment; and then they are sentenced to hard labor, perhaps, in the penitentiary. These will be in torment until they obey the message sent to them; and if they do not receive the message of pardon, they will be punished until they have paid the uttermost farthing; that is, they will be punished with eternal punishment. We might quote you many other passages in relation to this subject; but it is unnecessary for us to multiply passages on a subject that ought to be familiar to all the Latter-day Saints; and as it is a subject that does not particularly benefit strangers, I do not know that it is necessary for them to have all the evidence; for they have no authority to be baptized for their dead, because they have not been baptized for themselves.

They may like to know what the peculiar doctrines of the Latter-day Saints are, and that is all the good it will do them. But, as Latter-day Saints, we have principles to lay before the inhabitants of the earth that embrace, not only the people living on it, but all the generations of the dead. It is the most charitable doctrine that was ever preached to the nations of the earth. The Universalists think they are very charitable. Why? Because they send all to heaven, whether they are good or evil, saints or sinners. Murderers, drunkards and all classes of society are to dwell together in heaven. And what a heaven it would be! Methodists contending against Baptists, and Baptists against Methodists, Presbyterians against Quakers, Roman Catholics against Protestants, and

Nothingarian against Sectarians, and Sectarians against Nothingarians; and then add to the whole catalogue of contending sects, drunkards, blasphemers, whoremongers, murderers, and every species of wicked beings, all jumbled up together. Ah, what a happy place! Brother Kimball says: "And all of them with a revolver and bowie knife at their sides."

I think I should pray for an outside corner without the walls. I should want to get at a great distance from such a heterogeneous mass. They call this charity; but it is different from the charity which dwells in the bosom of God. I do not think he has charity enough to associate with a company of this description. But the Latter-day Saints have their Church founded on true principles, law, and order—principles revealed from heaven, that all on the earth, and in the eternal worlds may be saved on pure principles, and pure principles only. If they ever inherit the kingdom of God, they must go there with hearts as pure as the angels of God; if they dwell in his presence, they must be pure as he is pure, perfect as he is perfect, that the holy order of heaven may be graced with all the perfection, holiness, and godliness of character that we read of in the Scriptures of eternal truth. Such a heaven will be a heaven indeed. It is the goodness and virtue of beings that inherit a place which make it desirable.

You select a place that is surrounded with many disadvantages, like these deserts and mountain wilds, and place a people perfectly organized and influenced by the Holy Ghost, in all things, doing unto others as they would have others do to them in everything, meting out justice on the principles of righteousness and truth; and let everyone be perfectly honest in his dealings, and let his hands be continually stayed from stealing other people's property, and let there be no quarreling or evil speaking, and if such a people do have to toil and labor in the midst of these mountains and canyons, yet they are happy; they carry heaven in their own bosoms, or the principles that make happiness abide within them. When these Godlike principles become more fully developed—when the Saints become more rooted and grounded in them, and enter into the eternal worlds and find everybody there, like themselves, pure in heart, it will make a perfect heaven. You place the wicked there, with all their abominations, and it will transfer heaven into hell.

It matters not how beautiful a place it may be, although it is as lovely as the Garden of Eden, though everything in the eternal world harmonizes and the elements all conspire to produce happiness, yet place a people there with wicked hearts, and it is hell. You take a man full of corruption and introduce him into the society of the pure and just, and it would be a perfect hell to him. I have often heard blasphemers and drunkards and abominable characters says, I really hope I shall at last get to heaven. If they get there, they will be in the most miserable place they could be in. Were they to behold the face of God, or the angels, it would kindle in them a flame of unquenchable fire; it would be the very worst place a wicked man could get into; he would much rather go and dwell in hell with the devil and his host. On the other hand, you take a man that is pure in heart—a holy being—and place him in the society of the devils, and he is not in his element; the society is disagreeable. If he were obliged to stay there and behold the corrupt and evil doings of the wicked and abominable, it would in some degree make a hell for him to look upon their conduct, and still such a being would have one principle about him that would enable him to control, in a measure, his feelings; that is, he would have control over those characters; and herein is the power of the Priesthood. If the servants of God are sent to the spirit prison to minister unto them, if they are sent to those who are in a state of wickedness and degradation to minister to them, they have one source of comfort, they are not confined there as prisoners; they go there voluntarily; they do not associate with their wickedness; but hate it; they are willing to stay there, peradventure they may bring some of them to repentance; and the Devil has no power over them; they have learned to control him in this life, to rebuke him, and to say unto him, Get behind us, Satan! When a Saint arrives in that eternal world, if he be sent on a mission into the dominions of Satan, to reclaim some under his power, he can say to Satan and to all his armies, Depart hence! He has the power of the Priesthood to command him and all powers under him, and they are obliged to obey. Not so with a wicked man; he gets into a perfect hell, wherever you place him, so long as he harbors wickedness in his breast.

But we have spoken concerning our fathers that are to be redeemed. We have spoken concerning the work of the children to redeem them. Let me here say that before this last dispensation ends there will be a perfect unbroken chain from the first of the fathers to the time of the close of the dispensation; and all will be saved who can be saved; all who are placed within the power of redemption will be redeemed, not redeemed to the same degree of salvation, but some will inherit one kingdom, and some another; some receiving the highest or celestial glory, being crowned with crowns of glory in the presence of God for ever, shining forth like the sun in its meridian strength; while others, though celestial, will be subject to them, inheriting a lesser degree of celestial glory. Others will inherit a terrestrial glory, or the glory of the moon. Others will inherit a glory still less than this, which may be termed a telestial glory, like that of the stars—a glory small indeed! They are all redeemed, according to their repentance, faithfulness, and works of righteousness, into these various degrees of glory. On the other hand, opposite to these various degrees of glory, are various degrees of punishment; some inheriting a prison, where they may be visited with rays of hope; others inheriting outer darkness, where there is weeping, wailing and gnashing of teeth; others cast into a bottomless or lowermost pit to dwell with the Devil and his angels throughout eternity, having committed the unpardonable sin, for whom there is no forgiveness in this world nor the world to come; and thus the justice of God will be magnified as well as his mercy; for God is perfectly just, being just according to our notions of justice; for among the original qualities of our mind we have correct notions of justice implanted in our bosoms originally by God himself; also what we know of mercy originated from God. He implanted the principles of justice and mercy in our hearts, and he implanted the same principles that dwell in his own bosom.

What is justice with us, when we are truly enlightened, is justice with God; and what is mercy with us, when we are truly enlightened, is mercy with God; and these great attributes will be magnified in the dealing out of punishments and rewards. Every man who has lived, or ever will live, will be dealt with according to his works and the law of the Gospel. There is another thing I wish to lay before this congregation, and that is in regard to those generations to whom the Gospel has not been committed in time. While I have been traveling abroad, many have said to me, How is it? You teach us that there has been no Church of God for many generations on the earth. You teach us that our fathers and mothers in generations past have died without the knowledge of the Gospel; you teach us that God is a just being, and will punish men by the law of the Gospel; and how is it that he suffered all these generations to remain without the Gospel while in the flesh? I want to answer this question, and tell you why there was no Church on the earth six hundred or a thousand years ago, why generation after generation have fallen into their graves, without hearing the voice of God or any communication from him. I will give you the reason why, and then leave you to judge in relation to the matter. It is well known that the nations killed the old Apostles and Prophets, and banished the Church of Christ from the earth. Those who remained were corrupt, evil, and devilish, desiring to work wickedness, having no desires for righteousness, having apostatized from the truth. Because of the great wickedness which reigned, the Lord Almighty saw that it was impossible for him to reveal a dispensation and protect it on the earth; he saw that it was impossible to be done in those dark ages. For if he had revealed himself to any man, and that man should go forth and say: Thus saith the Lord God, he might, before the sun went down, look for his head to be taken off his shoulders, or to be stretched upon the wheels of the Inquisition, to be tortured with all manner of cruelties as a heretic. And if he should undertake to work secretly with mankind, after it was found out publicly, he would have been hunted from one end of the earth to the other, until he was destroyed and all his followers. This would have brought innocent blood again upon the people. The Lord saw that they would bring greater wickedness on themselves, if he revealed a dispensation, than to withhold it; for they would have been sure to take the lives of his servants, and bring innocent blood upon their heads, even as their fathers did. This would effectually prevent them from entering into that prison where they, in due time, could hear the Gospel.

To prevent the effusion of innocent blood and give them a chance, the Lord withheld from them his Church. The Lord might have reasoned thus: I will not raise up my Church in their midst, for they will put the people of that Church to death. If I restore the authority to the earth, they will root it out; they will shed innocent blood; therefore, I will send these generations into their graves in ignorance; and when governments are established so liberal that there will be some prospect of establishing my kingdom on the earth, then I will send Elijah the Prophet, and he shall give authority to the children to search after their fathers who died in ignorance of the Gospel.

We are willing to go the earth over to save the living; we are willing to build temples and administer ordinances to save the dead; we are willing to enter the eternal worlds and preach to every creature who has not placed himself beyond the reach of mercy. We are willing to labor both in this world and in the next to save men.

I will now close my remarks by saying, Let all rejoice that the great day of the dispensation of the fulness of times has come. Let the living rejoice; let the dead rejoice; let the heavens and the earth rejoice; let all creation shout HOSANNAH! GLORY to God in the highest, for he hath brought salvation, and glory, and honor, and immortality, and eternal life to the fallen sons of men. Amen.

JD 7-76-91

6. *GOD IS LIGHT—GOD A PERSONAGE—HIS DEALINGS WITH THE UNIVERSE*

(Discourse delivered in the Fourteenth Ward, Salt Lake City, Sunday Afternoon, 1878. Reported by George F. Gibbs.)

These words are found in the fifth verse of the First Epistle of John: "God is light, and in him is no darkness at all." Inasmuch as God is represented to be a being full of truth, full of knowledge and intelligence, having almighty power, we would naturally suppose that he was also a God of light; that is, full of the principle of light; and that there is nothing too deep for him to understand, or too great for his understanding to comprehend or reach. He being full of light, there can be no darkness in him. Indeed, he is spoken of by James as the "Father of lights." In other words, his offspring, his children, his sons and daughters, partake of a portion of that light which dwells in the Father; the same as our children, born unto us, partake, in some respects, of the light and intelligence which dwells in their parents. All creatures that we are acquainted with, that have life, and being, and power to move upon the earth, have a degree of light, a degree of understanding, and that light or understanding is meted out to them, according to the decree of heaven, and according to the conditions in which they are placed, to fill the object of their creation.

The Lord does not entrust a fulness of light to any of his creatures in this world, not even his own sons and daughters have this privilege, while in this mortal state of existence. It seems to be in accordance with the great purpose of Jehovah, to place his own children here in this creation and impart to them a very small degree of light and truth. They are required to improve upon this degree of light, adding thereunto understanding, knowledge and truth. Some, in reflecting upon this subject, might ask the questions: "If the Lord is an almighty being, possessing all power, and is full of intelligence, knowledge and truth, and if we are his children, why did he not impart unto us the fulness of this light in the beginning of our existence in this world? Why should he give us little by little? Why are we not born with an understanding of all things past, all things present and all things to come?" To my mind these questions are easily answered. The Lord designed, in placing his children here upon this creation, that they should not only attain to great knowledge and understanding, and wisdom, but that they should show themselves approved in every sphere in which they might be placed. Where little is given, but little will be required. And having determined in his own purpose and mind that they should be agents to themselves, he designed to try them in their agency, with a small degree of light and truth at first, to see how they would act in relation to the degree of intelligence given; in other words, to see whether they would make a good use of the same, exercising their agency in doing that which is right, cleaving to that which is good, and resisting evil of every kind. And then having been found worthy, he would impart a greater degree of light, and impart to them greater knowledge concerning himself, and his purposes, and his ways, and the works of his hands. If we were created with a fulness of knowledge, it would be very difficult for us to conceive how it could be possible to use this agency properly before the Lord. It is true we would be placed in possession of a vast amount of information concerning the past, present and future, but being agents to ourselves we might, peradventure, use this knowledge in a manner to do great injury. Therefore the Lord determined that we should only be instructed with a little information, and with an agency to use it according to his mind and will.

We are the sons and daughters of God, just as much so as the children, present this afternoon, are the sons and daughters of their parents, and in the same light, that we are the children of our earthly parents, so are the children of men the offspring of the Almighty. He is our Father in the full sense of the word, and we were begotten by him, and born to him, not in this probation, but in the world prior to the existence of this one—in our former or first estate. There we were born, there we were begotten, there we received a spiritual existence in the image of God; we were then without flesh, without bones, without the organization we now are in possession of.

When I speak of a spiritual existence, do not misunderstand me, I do not mean the kind of existence spoken of in the writings of many theologians in which the spirits of men are represented as occupying no space, and as having no relation to duration or time. Such an existence is inconceivable; it is absurd in its very nature, to suppose that there can be any existence, either in an immortal form, or in the present form of body and spirit, as persons occupying no space; it is one of the greatest absurdities ever invented by intelligent beings. Yet this is incorporated in the articles of faith of some of the Christian societies and especially in their theological writings. They try to make spiritual existence as mysterious as they possibly can, and often declare our Father and God to be a person, and yet, according to their articles of faith, he is said to be without body, parts or passions, as though we could comprehend the existence of something without a body or parts.

Some of you, my hearers, may be surprised, especially the rising generation growing up in these valleys, when I tell you that there are millions of Christians, so called—who believe that God occupies no space, that is, as a body, and yet is a person. You read the 39 Articles of the Church of England, if you doubt what I say, and you will there find it just so; also the Articles of the Methodists, which are more or less copies from those of the Church of England. In the Methodist discipline it reads: "We believe in one God, consisting of three persons, without body, without parts, without passions."

In reading these things when a boy, and not having reflected much, I thought, of course, it was one of the mysteries which we were not permitted to understand. I did not then perceive the absurdity of the idea, incorporated as one of the articles of faith of a great and numerous religious body. But after I grew up to manhood, and reflected upon these things, and began to try to grasp in my mind and comprehend, in some measure, a being consisting of two other beings beside himself, and yet having no body, I could not do it. It was a contradiction in my mind, something that did not look consistent; and especially when they, in order to make the thing so plain, in their estimation, that nobody might misunderstand them, declare that he has no parts. Consequently, he does not occupy any portion of finite or infinite space. However minutely we may divide a cubic inch of space, though separated into millions of parts, yet every one of these minute portions are parts of the cubic inch; and when you speak about that which has no parts, then you come to the representation of nothing; then you come to the modern Christian God, as represented in their discipline, and in their articles of faith. I have ofttimes wondered how it is, that there are so many who believe in these absurd ideas; men of intelligence, men that would scorn to believe such principles connected with natural philosophy, and with the sciences of the day, yet so mistaken in their minds, and so infatuated by false religions, as to conceive of the existence of a being that has no parts.

Now let me say something about that being, the subject of our text. "God is light, and in him is no darkness at all." Does he exist as a person? Yes. Has he a Son called His Only Begotten? Yes. Did his Son have a body? Yes. We have, this afternoon, been celebrating the Lord's Supper, and commemorating his broken body, that was crucified for us. Had he parts? Yes, and those parts occupied space just the same as all the children of men? Yes. Was he about the common height of men? Yes. Had he dimensions? Yes, a body and parts. And yet we are really told that God consists of three persons without body or parts. Is Jesus one of these three persons? They will tell you so, and that these three have one body. How did the Jews crucify him when he had nothing to crucify? Please do not blame me for speaking of these absurdities. But what says the Scriptures in regard to these matters. Paul, in speaking of Jesus, says he was "the brightness of his (Father's) glory, and the express image of his person." The martyr Stephen, in his last dying testimony, said, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." How many persons did Stephen see? Two; and the Son was standing on the right hand of the Father. Then we have testimony to show that the Father has a right hand, and it would, therefore, be fair to infer that he has a left hand also. But let me refer you to a very early period just before, and immediately after man first appeared on our earth; among other things that are said of him, you will find these words: "And God said, Let us make man in our image, after our likeness." And then it says, "So God created he him." Hence, whenever we have had any account given us of heavenly beings appearing to man on the earth, they have always come in the form of man. For instance, the Lord and two other heavenly personages appeared to Abraham, who besought them to tarry until something could be prepared for them to eat; and we are told that "a calf, tender and good," was killed and dressed, and cakes also were prepared, which, together with butter and milk, constituted the meal, and that they did eat. Can you conceive of a more ridiculous idea than for a person without body or parts to sit down to a meal and eat? You may say, these were angels; but you will find by reading the whole of this chapter that I have quoted from, namely, the 8th of Genesis, that after the repast, they proceeded on their way towards Sodom, accompanied by Abraham, and that two of the persons went ahead, leaving the Lord himself in conversation with Abraham, both of them in the same human form.

Again, we are informed that seventy of the Elders of Israel, at a certain time, went up into Mount Sinai, where "they saw the God of Israel," and they describe his person, and also the appearance of the ground upon which he stood. Jacob also tells us that he saw God face to face; and we have many declarations made by many of the ancient Prophets to the effect that they saw him. Isaiah speaks of having seen him, and says that his train filled the Temple; he was accompanied by a numerous host of heavenly beings.

In all of the references, the Lord appears as a man, they saw him as a man, and those who saw him describe him as a man, as having a head, eyes, ears, mouth, etc., in common with the human family, his children. The difference, however, between man and God does not consist so much in the personal form, as in the vast, immeasurable amount of knowledge and information in possession of the Father, while we, his offspring, have but little, a very limited amount, comparatively the same as our little children: they have power to move their limbs, and that information apparently is all that they have; their minds are much limited, indeed, and they have to learn by actual experience. They at first learn something that concerns them, they have to learn the nature of their sight, and that is not correct at first, but by experience they learn to compare things, and also find the distance of things. For instance, a little child taken to the door and seeing the moon shining in the heavens, puts forth its little hand to reach that luminary; it does not know the distance of objects, until it learns by experience. And hence it seems we have been placed in the first conditions of knowledge, and we have to cultivate this knowledge by degrees, from one degree to another, until we arrive at manhood and womanhood; and some continue to cultivate knowledge and information until they become old and gray-headed. But some learn much faster than others, from either natural advantages or those of method. But there is a certain school far superior to any schools established among men. It is this. The Lord has taught us that if we, his children, will only repent of our sins—when I speak of repentance, I mean a reformation, a putting away of sin. When we do this with all our hearts, and are immersed in water for remission of our sins, we have the promise that the Holy Ghost shall be given to us. This is a blessing that the natural man is not acquainted with; but when he becomes a spiritual man, so far as learning is concerned, he comes in possession of a power he never knew before to any great extent; in other words, he is baptized with the Holy Ghost. What does this do for the education of men? Far more than our academies do. Our children have, by hard study, year after year, to acquire their learning in these human institutions; hard thinking is necessary, reasoning, gaining little by little, and it frequently requires many years of close application to become what is termed a learned man—a man that understands the sciences, that has worked his way through the various departments of mathematics, and perhaps geology, and mineralogy, and all the sciences, such as are usually taught in universities. But the man filled with the Holy Ghost has the advantage of students who graduate at our universities. Why? Because he can learn more in ten minutes, in regard to many things, than another, not so favored, can in all his life. Indeed, he can learn some things by the operations of the Holy Ghost, which no natural man or woman could learn, however gifted they might be. You may inquire where they could learn these things? I answer, by the revelations of the Holy Ghost, which brings to light many things that are past, and shows things that are in the future. The Lord is just as able to show one of his pupils, who will take the necessary steps to be taught, what will take place a year, or ten years, or a hundred, or a thousand or more years hence, as the principals in our universities are to teach persons concerning things present. God is not confined to the present, or to things immediately concerning his pupils, or those who may enter into the university he has prepared, but he opens the past and future to the minds of men, just as Jesus promised his disciples, when he was about to leave them. "Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth; and he will show you things to come."

Supposing, then, that the children of God, who are counted worthy to be in possession of the Holy Spirit, should comply with all his commandments, and become revelators, and supposing they should inquire about the condition and formation of the earth, when the Lord rolled it into existence, also about the changes that have come upon it, how easy it would be for the Lord to show them, in a moment, almost in the twinkling of an eye, all about it, giving the whole history of its condition, before and when it was first formed. Geologists may study, year after year, all the best works they can obtain, concerning the geological phenomena of our globe; they may speculate and say, the earth is several millions of years old, founding their speculations upon geological appearances; they may say that it must have passed through successive changes for millions of years. But after all, what do they really know? They may have a very imperfect idea in relation to the surface of the earth; but they do not know anything about the depths, underneath this superficial stratum—the great interior; they have only a faint idea of certain very limited localities—a few surface scratches, and almost infinitesimal in thickness. From these uncertain data they have drawn their conclusions concerning the age of the earth.

Supposing persons, under the influence of the Spirit of the living God, should behold how many of these changes have been brought about, and how great revolutions have taken place, since the earth was last organized out of pre-existent and eternal materials; supposing they should behold the solid earth gradually emerging from its watery envelope, and becoming one land, the waters gathered together into one place—not into two places, not into different oceans, seas and lakes—but into one place, leaving the dry land in one place. Supposing they should still further see, by the power of the Holy Ghost, this dry land, after a few thousand years, separate into great continents, not by long, gradual phenomena, in the nature of geological periods, but by the immediate power of the great Creator; supposing again, that the ocean should change from its location, and land, in many places, should be brought to light. Supposing again, that they should behold in vision, mountains sink, forming deep valleys, and valleys rise up, forming high mountains. Supposing again, that they were to see many parts of these continents sink, and lakes appear in the sunken portions; and supposing, too, they were to behold great and important changes, at different times, wrought upon the dry land and upon the parts called ocean, changing places by degrees.

Now, a geologist would say that all these things, and all these revolutions, were brought about by gradual and slow changes; whereas the man of God, being taught by the Holy Ghost, would say that these things were accomplished in a comparatively short period of time. Which of the two would be most correct, the man who speculates from the little he can find out from the surface examination of our little globe, or the man who, by the power of the living God, penetrates in vision, into the depths of the earth, and also beholds those various revolutions which have taken place upon the surface of the earth?

Then again, when it comes to astronomical phenomena, we are taught that there are very slow climatic changes taking place, which occupy very long periods, during which the northern and southern hemispheres of our globe are alternately affected with extremes of heat and cold. It is true, there are causes of an astronomical character, which, if permitted to act through immense periods, would necessarily produce alternate extremes of temperature in the two polar hemispheres. It is also true, that differences of temperature in the two hemispheres would necessarily diminish the polar ice in one, and increase it in the other; thus there would necessarily result a continued change of sea level—a change in the earth's center of gravity—a rising of the ocean in the colder hemisphere, a corresponding retirement of the ocean in the warmer, giving rise to glacial and inter-glacial periods of great length.

But all these great phenomena could also be brought about, in a few thousand years, by simply and alternately changing the angle between the planes of the earth's orbit and the equator. He who formed the universe holds the regulating key in his own hand. By his almighty power it was organized; by his law it is governed; by his good will and pleasure it passes through great changes; by his decree it will pass away and be renewed. Which gives the most information, that which comes from God, direct by the power of his Spirit—revelation from heaven—or that which comes from mere speculation, based upon some uncertain data, that may be correct or that may not be correct? I would say, give me the privilege of being taught from on high, give me the privilege of being taught by that being who knows and comprehends everything pertaining to this creation, and knows the changes that it has undergone, and how long the earth has continued in its present condition, or nearly in its present condition.

We infer from this good book, called King James' translation of the Bible, that a few thousand years ago the earth was formed. And many have supposed that it was then formed out of nothing. I need hardly say to this congregation, that no such nonsense can be found in the Scriptures; but in the creeds of men, may be found this idea set forth, that God created all things from nothing. Now, how do the founders of these creeds, as well as those who believe in them, know that he did such a thing? Have they any revelation, from the first chapter of Genesis to the end of the revelations of St. John, which states or intimates that the Lord made the earth out of nothing? Not one. This is the addition of man; this is a tradition formed by uninspired articles of faith and discipline, to govern people in their religious ideas; whereas the word of God says nothing of the kind. The materials out of which this earth was formed are just as eternal as the materials of the glorious personage of the Lord himself. Now, he consists of a body and parts, and not only of parts, but passions. He has the passion of love; so much so that he is called a God of love; hence this nonsense about God having no parts nor passsions is among the inventions of human wisdom. This being, when he formed the earth, did not form it out of something that had no existence, but he formed it out of materials that had an existence from all eternity; they never had a beginning, neither will one particle of substance now in existence ever have an end. There are just as many particles now as there were at any previous period of duration, and will be while eternity lasts. Substance had no beginning. To say that laws had no beginning would be another thing; some laws might have been eternal while others might have had a lawgiver. But the earth was formed out of eternal materials, and it was made to be inhabited and God peopled it with creatures of his own formation.

There have been many people in this world so limited in their information and knowledge, in consequence of tradition and false creeds and catechisms, that they really believe that our earth is the only creation that exists on which inhabitants dwell, that the stars were made to shine for the benefit of our earth, that the sun and moon were made especially for us, and that the earth is the great central standard, and that all things were made for its benefit. But I am happy to say, that these ideas are fast getting out of date, and that people are beginning to learn that God is not so limited in his power as to confine himself to a creation so little and in-significant as that of our earth. There is an infinitude of space, boundless in every direction. In other words, when I say boundless, I mean that it is impossible for us to limit any bounds to that space. Has this space materials existing in it? Yes. (So far as our telescopes are able to penetrate, and some of them go very far indeed.) You take Lord Ross' six-foot reflector, and point it towards yonder heavens, and you find new systems, new universes, as it were, revealed. What are these worlds? They are mighty globes. To say they are like our globe would not be correct; for if they were only little specks like our little earth, they could not be seen. But they are mighty suns, like our sun in yonder firmament. Our sun is over twelve hundred thousand times larger than our earth; and those distant bodies that are seen—some of them by the naked eye, and others by the aid of powerful glasses—are worlds of great magnitude. For what purposes were all these mighty worlds framed? What object had the Lord in view in their creation? Was it to satisfy a few individuals that should dwell upon this little earth that the Lord made them to twinkle in yonder heavens, to shine by night? Was that the main object that he had in view? No; he had a greater and more glorious object than that. He has created worlds without number; that is, they cannot be numbered by us; millions on millions have been discovered by the aid of glasses, but those are only a beginning of the immensity of the worlds in existence; and he has made them to be inhabited by his own offspring, his own children, his own sons and daughters, intelligent beings designed to be brought up and eventually to be made like him. You know our children become like their parents in many respects; and you know, too, that it is the hope of all parents that their children, if they live and are properly educated and trained, will grow up to be good men and women, and that they will possess the same intelligence, if not more than their parents. And we also see other kinds of beings brought forth in the likeness of their parents; the lion begets a lion, not a lamb; and so with every species of beings that exist, each begets his own likeness. And why not we, the masterpieces of the creations of our Father, grow up into all that fulness of eternal knowledge and truth which he himself possesses. If he is full of light, and in him there is no darkness at all, why not his children, if they be educated and taught properly, and prove themselves acceptable and worthy before him, be brought up, in due time, and be made like him, on the same principle that all other things beget their like. It is true, we are now fallen beings, we have departed from our Father, we have transgressed his holy laws, we have been thrown into unhappy circumstances, in consequence of the transgression of our first parents, in the Garden of Eden, and hence darkness reigns over this little creation, and has taken possession of mankind; but as they were immortal when placed in the garden, and death had no power over them, so must their offspring (if they were permitted to have any) have been immortal and not subject to death. But by the fall, death came; by sin and transgression men became subject to death, and consequently this world of ours became a fallen world. Our first parents were in the immediate presence of God, their Father; they could behold him and converse with him face to face, before the transgression. But how changed everything became! They were not only cast out of the garden, but out of the presence of their Creator and God; cast out from the presence of celestial beings—cast out into a world of darkness, there to learn by and experience many lessons, which we, perhaps, never could have learned had we still continued to dwell in our former condition.

Now this, no doubt, has been done in wisdom. When we occupied our first estate, dwelling in the presence of the Father, before this world was created, we were without bodies of flesh and bones, but possessing parts and passions then as much as we do now; we were there as intelligent spirits, in our present form and shape, but although we had no bodies of flesh and bones, that spiritual substance of which our spirits were formed had a form, and that form was after the likeness and image of God, the Father. But if we had continued to dwell there for innumerable millions of years, we never could have learned, in that state of existence, many things that we are being taught in this fallen world. We might have seen other worlds formed; we might have had some idea, perhaps, of their condition and of their misery and wretchedness, and we might have had some idea of the awful calamities that happened to the bodies of other fallen creations; but then there are many things that intelligent beings cannot learn without experiencing the same. For instance, we can learn many things by our reflective powers, without the aid of natural sense; we might, by reason alone, find out some abstruse problems of mathematics; we might, by reason, too, comprehend more or less of the revolutions and mechanism of our celestial system; we might, by a pure process of reason, find out all the principles of geometry, and the differential and integral calculus and many other principles of mathematics. But there are some things we might never find out by the process of reason. For instance, suppose we were created in the celestial world without a knowledge of that which we term pain, could we learn to sense it by seeing others suffer? No, no more than a person born in a dungeon and kept there until he reached the years of manhood, without the least gleam of light, could, while in that condition, be instructed about the principle of light. Why could he not be instructed? Because it is something he never has experienced. You tell him that light produces beautiful colors, such as red, blue, green, etc., what would he know about these colors? Nothing at all; his experience has not been called to grasp them; such a thing as a ray of light never penetrated his dungeon. But when he is permitted to experience the nature of light, when he sees the various colors, he then learns something which he never could reason out. So with regard to ourselves. We, in our first state of existence, never having seen misery among any of the immortal beings, and never experiencing it in our spiritual personages, how could we know anything about it? I do not think we could possibly comprehend the nature of it. We could not reason out the difference between happiness and misery. Why? For the want of experience. It was for this reason that God the Father caused the tree bearing forbidden fruit to be placed in the garden. This tree was not placed beyond Adam's reach, but it was found in a conspicuous place in the midst of the garden, so that man, by his agency, might bring upon himself his own misery, and by that means he would be able to distinguish between happiness and misery. The Lord prepared everything, and he made special reference to the tree of knowledge of good and evil, forbidding Adam to eat of it, saying that in the day he ate the fruit of that tree he should surely die. But then, what did Adam know about death? Such a penalty could not be understood by him; the only way possible for him to conceive of it was through vision, and the probability is he did not know anything about it. But he was his own agent, and he exercised that agency by putting forth his hand and partaking of the fruit; both he and his wife ate the fruit, and thus transgressed the law of God. Then the earth became fallen, and all the inhabitants thereof have inherited the effects of the fall, through these fallen beings. Death is not something we bring upon ourselves, but we are sure to die because our first parents rendered themselves mortal; before they were immortal. They made themselves mortal by partaking of the forbidden fruit, transgressing the law of heaven and we are the inheritors of these calamities and these penalties, the same as children are susceptible to parental diseases and frequently inherit, for many generations, evils that their forefathers were in possession of. We learn quite an experience here; we learn what it is to be miserable; we learn what it is to be unhappy, and we can now contrast misery with happiness; and we can say in our hearts, if I could only get rid of sickness, and pain, and sorrow, the effects of this death, how I could appreciate it! We often give expression to such feelings, when we are deeply afflicted. The Lord intends to free us, if we keep his commandments after having suffered sufficiently long through this state of sickness and feebleness, this state of suffering and sorrow, which we have endured for so many years. He intends to bring us forth triumphant over the grave, bringing up our bodies from the tomb, restoring our spirits to immortal bodies, as Adam was in the Garden of Eden, and make us immortal and eternal in our nature. Then we shall know, by experience, how to appreciate as well as distinguish between happiness and misery, and be as the gods, knowing good and evil. Is this lesson necessary? Yes, suppose the Lord were to appoint to you a kingdom; suppose he were to say to you: "Son, yonder are materials which you may organize by my power into a world; and you may place upon it your own offspring, as I did my offspring upon the world upon which you dwell." What kind of a person would you be if you had no experience? What? Go and create a world, and then people that world with your own offspring, and not know the difference between good and evil, between sickness and health, between pain and happiness, having no knowledge of these by experience. I think that such a one would not be fit to be entrusted with a world that was to undergo and pass through the same ordeals that our creation is now experiencing.

As Latter-day Saints we look forward to the future with a great deal of pleasing satisfaction, when we shall come forth from the grave, and our vile bodies be changed and fashioned after His most glorious body; and this is what the Scriptures set forth and testify of. Hence, when the materials of our body shall come together again to be reorganized, our bodies will be a little different from what they are now. Blood will not then flow in the arteries and veins of the immortal male and female; for blood leads to death—leads to change; but instead of blood will flow the pure Spirit of the living God. This is referred to in the 37th chapter of the prophecy of Ezekiel, as follows:

> **"The hand of the Lord was upon me and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones and caused me to pass by them round about; and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, prophesy upon these bones and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you and ye shall live.**
>
> **"And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a voice, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above and there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say unto**

> **the wind, Thus saith the Lord God: come from the four winds, O breath, and breathe upon these slain, that they may live.**
>
> **So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army."**

That was a vision of the resurrection. The interpretation is given in the following verse. The children of Israel at that time disbelieved more or less in the resurrection, which was taught by their Prophets; and they began to say in their hearts:

> **"Our bones are dried and our hope is lost; we are cut off for our parts."**
>
> **"Therefore, (says the Lord) prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."**

When the Lord brings up the children of Israel out of their graves, he will do it just as Ezekiel saw it in vision. The materials that form the bones will come together; first, the anatomy or framework, the most part of the system; then the flesh, afterwards the skin, and then the Spirit of the living God will enter into them, and they will live as immortal beings, no more to be subject to death. And when they leave, instead of going away off to a heaven inconceivable, such as we find in the articles and creeds of men—a "heaven beyond the bounds of time and space"—a place supposed to be beyond infinity, they will actually come here and be brought to the land of Israel, as immortal beings, male and female. They will have kings and priests among them, and they will reign on the earth. And if you want to know how long, you can learn it from the revelation which John had. He says, "a thousand years." But that "the rest of the dead lived not again until the thousand years were finished." After the thousand years here referred to, this earth will die; it will pass through a change similar to that of our bodies; it will pass away, as an organized world, but not a particle, however, will be destroyed or annihilated; it will all exist, and when it is resurrected again, it will be a new earth. Then those immortal beings who come up out of their graves, at the beginning of the thousand years, will again descend from heaven upon the new earth; and the earth will be eternal; and the beings that inhabit it will be eternal. And the earth will at that time have no more need of the light of a luminary like our sun, or any artificial light, for it will be a globe of light; for when God makes this earth immortal, he will make it glorious like the inhabitants that will be permitted to live upon it. They will become immortal, and be crowned with crowns of glory, and light will radiate from their personages and countenances; so will the earth radiate its light, and shine forth in celestial splendor. I will not say as the splendor of our sun, for it is not a celestial body. Although the light of the sun is very glorious, it will not begin to compare with that of this earth, when it becomes celestial and eternal and is lightened by the presence of God the Father. It is doubtful whether the children of mortality on other worlds will ever behold the light of this earth, after it is made eternal, unless they happen to catch a glimpse of it by vision. God dwells in a world of light too glorious for mortal eyes to behold, unless aided by the Spirit of the living God.

Let me say a few words on these different worlds of which I have spoken. They are stretched out in the immensity of space, are infinite in every direction, and they are inhabited. I doubt very much whether any of these worlds are celestial. I do not think we could behold them, unless by vision, if they were celestial. They are worlds in various stages of progression, some more glorious than others, inhabited by beings prepared to dwell upon them, beings who are the sons and daughters of God, or the sons and daughters of his children. If God is our Father, and we become like him, we may have our attributes greatly enlarged, sufficiently to prepare us to occupy a greater sphere of existence, to become rulers and creators under the command of God, being one with him as the Father and the Son are one, to carry out his law and eternal purposes. Not only are present worlds existing, but worlds without number have existed from all ages of eternity, in their various stages of progress from the infinite duration of the past, and are peopled by the children of God—his own offspring, or the offspring of those who have become Gods. Besides, these worlds will exist for ever, and there still remains no end, as it were, to the materials which will yet be organized into worlds, for the materials are infinite in quantity; they cannot be exhausted.

And do these worlds communicate one with another? Why not; is the Lord limited in the process of communication? We find that man, poor, weak, fallen man, is now able to communicate from one end of the world, on which we live, to the other; and why not immortal beings communicate from world to world. If they were limited, then they would partake more of mortality. But they are not limited in their communications, There is a faculty in mankind which, when lighted up by the Spirit of God, cannot only pierce in vision through millions of miles of space, but can also hear through millions of miles of space. Indeed, the progress of man, in this the nineteenth century, shows to us, in a very forcible manner, what may be hereafter in our more perfect state. What a wonderful thing it was to the whole world, a few years since, to communicate their thoughts, by the means of electric wires, sending them from city to city, from state to state, and then across the great ocean to foreign countries, and that, too, almost momentarily! If people had been told some fifty years ago that such wonderful developments would take place, in so short a time, they would have laughed at and even derided the idea; but now it is an accomplished fact. Who, some two years ago, would have supposed that the senses of the ear could have been awakened by sounds transmitted some hundreds of miles distant? And yet this is now done by the aid of the telephone; and, although the discovery is yet only in its infancy, the human voice is heard distinctly, and readily recognized at that distance.

Now, supposing we were immortal beings, and we stood upon one celestial world, away in a distant part of space, and others dwelling upon another celestial world innumerable miles distant from us, there may be a process by which we could communicate one with another, and ideas be exchanged, from world to world, without adopting the slow progress of communication by light or electricity. Well, says one, "I thought that light was transmitted more rapidly than anything that we could conceive of." Light proceeds from one luminary to another, at the rate of 185,000 miles per second. Can anything be swifter than this? Do you suppose the Lord would reveal all his resources to us? I think not; I believe that when the children of men become immortal and eternal, their privileges will be enlarged; and those powers of nature, and laws of which we have such a limited understanding, will become greatly multiplied and enlarged. There may be a process of communication by means of celestial, heavenly light, that will far outstrip the natural light which proceeds from yonder luminaries in our heavens. It may be that this natural light travels very slowly, compared with the light that proceeds forth from celestial worlds, wherever they may be situated. Then again, if immortal beings on celestial worlds can hear, and see, and communicate with each other, would it not be just as pleasant as though they were associated together in the same room? What difference can it make, seeing that distance is no impediment to them? This is the destiny of these worlds that twinkle in the firmament of heaven; they will finally arrive at that state of perfected existence, unless they forfeit their privileges through transgression; all that do not forfeit these privileges will be exalted to them; and they will be sanctified. They will be full of light, like unto the sea of glass, that John the Revelator saw, upon which the redeemed were permitted to dwell, whom he saw and heard, singing the songs of Moses and the Lamb. What a happy state and condition, not only to study these things pertaining to this little world we inhabit, but to extend our researches to our neighboring worlds, learning the laws, institutions, and governments of the peoples that inhabit them, also their history, and everything pertaining to them, and then extend our researches still further. Let me here quote from one of the revelations given anciently to Enoch, and revealed anew, in these latter days to Joseph Smith. Enoch, we learn, was favored with a great and glorious vision; he saw the different worlds, and saw the Lord and other glorious personages, who were weeping over the fallen sons and daughters of this world. This astonished Enoch; he was astonished beyond measure, to think that there should be so many worlds in existence; and all passing through certain changes and degrees of changes, and yet the Lord should weep over the fallen sons and daughters of this little planet. So he inquired about it, asking how it was that the heavens wept and shed forth their tears like rain upon the mountains; saying: Thou art holy from all eternity to all eternity; and were it possible for man to number the particles of this earth and a million earths like it, it would not be a beginning to the number of thy creations, and yet thou art there and thy bosom is there, how is it that thou canst weep? It was marvelous to him, why the Lord should weep over so small a creation, when there were so many others. The Lord then told him concerning the wickedness of the people who existed before the flood; he told him of their abominations, and sinful practices. And then he further tells him, that his eyes could pierce all the creations which he had made, showing how powerful are the eyes of the great Jehovah, that he can behold all these creations, however numerous, and can behold all that transpires upon them.

There is one thing connected with this same revelation, to which I wish also to call your attention; it is in regard to the fallen condition of many of these creatures. Notwithstanding the unnumbered worlds which have been created, out of each one of these creations the Lord had taken Zion (in other words, a people called Zion) to his own bosom. What does this signify? Are we not to understand that all these creations were fallen worlds? Why did he not take them all? Because they were not all worthy, because being fallen, they did not keep his commandments, because they did not exercise their agency to worship God; for that reason he did not take them all to himself. He did not qualify them and make them one in him, as Jesus is one with the Father; he did not make them like him in all respects, to go forth and make new creations and people them. I mention these things to show that we have, in the revelations that God has given, many indications that there are worlds beside our own that are fallen; also that we may see that the Lord has one grand method, for the salvation of the righteous of all worlds—that Zion is selected and taken from all of them. And reasoning from analogy, may we not, with propriety believe, that these fallen creations, after fulfilling their temporal destiny, will be changed, and become the celestial abodes of their respective Zions? Let us, for a moment, consider the planets of our solar system; namely, Mercury, Venus, Mars, Jupiter, Saturn, Uranus and Neptune—the great primary planets of our system; are these made for nothing? No. What has the Lord said to us Latter-day Saints, concerning these planets? He says, all these are kingdoms, to which He has given laws. And he likens these worlds, or kingdoms, unto a man having a field, and he sent forth his servants to dig in this field. To the first he said, "Go and labor in the field, and in the first hour, I will come unto you, and ye shall behold the joy of my countenance. And he said unto the second, go ye also into the field, and in the second hour I will visit you with the joy of my countenance; and unto the third and so on unto the twelfth. And the lord of the field went unto the first in the first hour; and tarried with him all that hour; and he was made glad with the light of the countenance of his Lord, and then he withdrew from the first, that he might visit the second also, and so on unto the twelfth." This withdrawing from one, to go to another, is something which I will explain. Why was it necessary that there should be a withdrawal of the presence of the Lord in visiting the different worlds? I think it was necessary. so far as mortality is concerned, and indicates that the inhabitants of these different planets are fallen, as we are. It does not say so, in so many words, but I can see that they must be fallen, and for that reason the Lord withdraws his presence from them, and visits them in their hour, and time, and season, and then withdraws from them, leaving them to ponder in their hearts the commandments given them. If they were immortal beings and celestial in their nature, the Lord would not act with them thus, for then they would always be in his presence, whether they are beings of one world or another, or whether the worlds upon which they dwell are as numerous as the sands upon the seashore; when they become celestial the veil that obscures the view of mortals is removed, and it makes no difference whether a world be one million, a hundred million, or a million million of miles distant from another, if the veil is taken away, they are still in each other's presence.

There is a spiritual faculty of seeing different from that of the natural sight, a power of discerning through space, by which celestial beings can see innumerable millions of miles in distance, just as easy as mortals can see ten feet with their natural vision. To be in the presence of God, then, is simply to have the veil withdrawn, which will be done when we prove ourselves worthy of celestial glory. If the worlds of which I have spoken, pertaining to the planetary system, were celestial worlds, occupied by celestial inhabitants, they would all the time be in the presence of their Father, and there could be no withdrawing from the first, to visit the second, etc., according to the revelation from which I have quoted. His method of conveying intelligence is far more rapid than that of light. Light how slow! Only 185,000 miles in a second. It would take three and a half years at that rate for light to come from one of the nearest fixed stars. A long time to wait, especially if you were in a hurry to get an answer to any message you may send; you would have to wait three and a half years for the message to go, and probably for the same time for the returning answer. Now, the Lord has powers beyond those with which we are acquainted. He has almighty powers. He has only entrusted us his children of mortality with a knowledge of some of the more gross principles and laws of this fallen creation, and when we, through hard study, search out the relation of one law to another, we think we are learned men; but I think when we learn in that great university the sciences of which the Lord our God is the great Teacher, we shall learn more rapidly and comprehend more easily the things of his kingdom, than we now do the things of time. Amen.

JD 19:280-294

7. *THE HEAVENS DECLARE THE GLORY OF GOD*

Astronomy is that science which treats of the figures, magnitudes, distances, motions, relative positions, appearances, and physical constitutions of the great bodies which compose the visible universe; or, in other words, it is that department of science which has for its object to investigate the phenomena of worlds, which exist in countless numbers in the immensity of space. It is that science which lifts the veil of obscurity, and exhibits the grand scenery of the universe as it existed in ages past, as it now exists, and, if not interfered with by causes unknown, as it will exist in ages to come. It is that science which above all others is calculated to give us the most profound, sublime and exalted views, of the power, wisdom and goodness of that being who formed those magnificent systems from the eternal elements, and devised laws, calculated to maintain their stability through all their complicated and infinite variety of movements, for indefinite ages to come.

This is a science which has engaged the attention of individuals, nations, and generations from the earliest period of man; for what rational being can look upward into the blue vault of heaven, and behold the sun in its effulgent glory; the moon, shining with a silvery brightness, exhibiting its ever-varying changes; the stars bespangling the vast concave of a nocturnal sky, twinkling, as it were, with joy, and lighting up the dark, unfathomable abyss of an unknown immensity; what rational being, we again inquire, can behold this august and sublime scenery without feeling the most intense desire to unlock the heavenly archives, and read, from the great book of creation, the grand science of the origin of worlds, the laws by which they are governed, and their eternal destinies? Kings upon their thrones, and the humble shepherd in the field, have alike participated in this sublime emotion. The poet enraptured with the magnificent glories of the heavens, has poured forth his sublimest effusions in the most melting harmonious strains of glowing eloquence. While the man of God, with loftier views and higher aspirations, has soared aloft from nature's Author, and, overpowered with the infinite greatness and resplendent glories which surround him on every side, he bows in humble adoration before the Great Eternal, and exclaims: "What is man that thou art mindful of him, or the son of man that thou visitest him."

Introducing the Lectures on Astronomy as delivered at the University of Deseret, Salt Lake City, Utah. These are all embodied in the book, *Wonders of the Universe,* as listed in the fore part of this book.

8. *THE GODHEAD OR HOLY TRINITY*

The Godhead consists of the Father, the Son, and the Holy Spirit. The Father is a material being. The substance of which he is composed is wholly material. It is a substance widely different in some respects from the various substances with which we are more immediately acquainted. In other respects it is precisely like all other materials. The substance of his person occupies space the same as other matter. It has solidity, length, breadth, and thickness, like all other matter. The elementary materials of his body are not susceptible of occupying, at the same time, the same identical space with other matter. The substance of his person, like other matter, cannot be in two places at the same instant. It also requires *time* for him to transport himself from place to place. It *matters* not how great the velocity of his movements, *time* is an essential ingredient to all motion, whether rapid or slow. It differs from other matter in the superiority of its powers, being intelligent, all-wise, and possessing the power of self-motion to a far greater extent than the coarser materials of nature. "God is a spirit." But that does not make him an immaterial being—a being that has no properties in common with matter. The expression, "*an immaterial being,*" is a contradiction in terms. Immateriality is only another name for nothing. It is the negative of all existence. A "spirit" is as much matter as oxygen or hydrogen. It has many properties in common with all other matter. Chemists have discovered between fifty and sixty kinds of matter; and each kind has some properties in common with all other matter, and some properties peculiar to itself which the others do not inherit. Now, no chemist in classifying his substances would presume to say, this substance is material, but that one is immaterial, because it differs in some respects from the first. He would call them all material, though they in some respects differed widely. So the substance called spirit is material, though it differs in a remarkable degree from other substances. It is only the addition of another element of a more powerful nature than any yet discovered. He is not a being "without parts," as modern idolators teach; for every whole is made up of parts. The whole person of the Father consists of innumerable parts; and each part is so situated as to bear certain relations of distance to every other part. There must also be, to a certain degree, a freedom of motion among these parts, which is an essential condition to the movement of his limbs, without which he could only move as a whole."

All the foregoing statements in relation to the person of the Father are equally applicable to the person of the Son.

The Godhead may be further illustrated by a council, consisting of three men—all possessing equal wisdom, knowledge, and truth—together with equal qualifications in every other respect. Each person would be a separate distinct person or substance from the other two, and yet the three would form but one council. Each alone possesses, by supposition, the same wisdom and truth that the three united or the one council possesses. The union of the three men in one council would not increase the knowledge or wisdom of either. Each man would be one part of the council when reference is made to his person; but the wisdom and truth of each man would be the whole wisdom and truth of the council, and not a part. If it were possible to divide truth, and other qualities of a similar nature *into* fractions, so that the Father should have the third part of truth, the third part of wisdom, the third part of knowledge, the third part of love, while the Son and the Holy Spirit possessed the other two-thirds of these qualities or affections, then neither of these persons could make "one God," "but only a part of a God." But because the divisibility of wisdom, truth, or love is impossible, the whole of these qualities dwell in the Father—the whole dwells in the Son—the whole is possessed by the Holy Spirit. "The Holy Spirit is one part of the Godhead" in essence; but the whole of God is wisdom, truth, and other similar qualities. If a truth could become three truths, distinct from each other, by dwelling in three persons or substances, then there would be three Gods instead of one. But as it is, the Trinity is three in essence, but one in truth and other similar principles. The oneness of the Godhead, as described in the scriptures, never was intended to apply to the essence, but only to the perfections and other attributes.

If the Father possesses infinite wisdom and knowledge, why, some may ask, can he not get along with his work without the assistance of the Son and Holy Spirit? We answer, the Son is necessary to reconcile fallen man to the Father; the Holy Spirit is necessary to sanctify and purify the affections of men, and also to dwell in them as a teacher of truth. Immense quantities of this substance are also necessary in order to be present in connection with all other substances, to control and govern them according to fixed and definite laws that good order and harmony may obtain in every department of the universe. The Father and Son govern the immensity of creation, not by their own actual presence, but by the actual presence of the Spirit. The union of the three does not give any additional wisdom and knowledge to either, but by the union, they are able to carry on certain works which could not be carried on by one singly. One singly, as for instance, the Father, could have power to do all things not inconsistent with his perfections and attributes; that is, he could act where he was present, but without the assistance of the Holy Spirit or some other being, he being a person, could not act where he is not present. By the union of the three, each is able to act in all places through the assistance of the others. The persons of the Father and Son can be in heaven, and yet, through the agency of the Spirit, act upon the earth. An omnipresent person is impossible, but an omnipresent substance, diffused through space, is not only consistent, but reasonable. Persons through the medium of such an all-wise and all-powerful substance, can exercise Almighty power, at the same time in the most distant departments of creation. Without such a substance with which they were in union, they could not carry on the grand and powerful operations of universal nature; for no substance can act where it is not present.

Question: If he be like man, his legs must be the organs of motion; if not, what purpose do they serve? If they are, are they good for walking through the air as well as on land? Or has he wings, or how? or some organ of motion we have not? And if we have not this organ, how can we be created to his image and likeness, supposing the resemblance in everything?

Answer: The resemblance between man and God has reference, as we have already observed, to the shape or figure; other qualities may or may not resemble each other. Man has legs, so has God, as is evident from his appearance to Abraham. Man walks with his legs, so does God sometimes, as is evident from his going with Abraham towards Sodom. God cannot only walk, but he can move up or down through the air without using his legs as in the process of walking. (See Gen. 17:22; also 11:5; also 35.13.) "A man wrestled with Jacob until the breaking of day"; after which, Jacob says: "I have seen God face to face, and my life is preserved." (Gen. 32:24-30.) That this person had legs is evident from his wrestling with Jacob. His image and likeness was so much like man's, that Jacob at first supposed him to be a man. (See 24th verse.) God, though in the figure of a man, has many powers that man has not. He can go upwards through the air. He can waft himself from world to world by his own self-moving powers. These are powers not possessed by man only through faith, as in the instances of Enoch and Elijah. Therefore, though in the figure of a man, he has powers far superior to man.

Question: When God appears surrounded with glory, is this glory essential to him or not? If essential, how can he lay it aside, as he seems to have done when he appeared to Abraham? If his appearing so does not prove it essential, how does his appearance in the form of a man prove that form essential to him?

Answer: The glory of God is essential to him under all circumstances, whether his person is visible or invisible—whether man is permitted to behold that glory or not. He never lays aside his glory, though he may not always render it visible to mortals. "The God of glory," says the martyr Stephen, "appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran." (Acts 7:2.) But because he showed Abraham his person, it did not necessarily follow that he must also show him his glory. The person of God is one thing, and his glory is another; they are inseparably connected. He cannot divest his person of his glory, nor lay it aside, but he can hide his glory from the gaze of man, or he can reveal it and his person also, or he can reveal his person and not his glory. The visibility or the invisibility of the glory of God does not render it non-essential to him. The glory is just as essential as his image and likeness, and his image or likeness, resembling that of man's, is as essential as his glory—neither can be laid aside, though one or both may be rendered visible or invisible. (*Absurdities of Immaterialism,* pages 29, 30, 32.)

9. *THE HEAVENLY ORDER OF PRIESTHOOD*

The Priesthood of God is the great supreme, legal authority that governs the inhabitants of all redeemed and glorified worlds. In it is included all power to create worlds, to ordain fixed and permanent laws for the regulation of the materials in all their varied operations, whether acting as particles, as masses, as worlds, or as clusters of worlds. It is that power that formed the minerals, the vegetables, and the animals in all their infinite varieties which exist upon our globe. It is that authority that reveals laws for the government of intelligent beings—that rewards the obedient and punishes the disobedient—that ordains principalities, powers and kingdoms to carry out its *righteous* administrations throughout all dominions. (*The Seer,* page 145.)

FOUR

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1. *WHAT IS ZION?*

What is Zion? This is a question which every human being should put to himself; and never rest satisfied, until he has determined, with the utmost certainty, its solution. If Zion means a people of God, then salvation depends upon our being connected with Zion. But how can we be united with Zion, so as to form a constituent portion thereof, if we are ignorant of her doctrines? If Zion means the Christian Church, it is of infinite importance to know of what it consists; how it is organized, and whether we are members of the same.

All believers in the New Testament admit that Zion and the Christian Church are only two names for the same thing. But the Roman Catholics assert that they are the only true Christian Church, and, therefore, the only true Zion; the Greek Catholics affirm that they are the same; the Protestants declare that Zion means all religious denominations who profess to believe in Christianity. The Latter-day Saints testify that Zion was not upon the earth for many centuries, prior to the year A. D. 1830; at which time, it is declared, that God's kingdom was set up, or, in other words, that Zion or the true Church, through the ministrations of angels, and by the Spirit of revelation and prophecy was restored. Which, if any, of all these conflicting declarations, is true?

That the Roman and Greek Catholics are neither of them the true Church is abundantly evident, from the acknowledged fact that God has said nothing to them, during the last seventeen centuries. If they were the people of God, their prophets and revelators would, during each successive generation, have conversed with God, and thus increased the number of the books of the Bible; their visions, their revelations, and their prophecies would have been equally sacred with those of a more ancient date. Without these characteristics, all their pretensions are vain, and unscriptural, and totally without any substantial foundation; indeed, shorn of these great blessings of the Gospel, they are without authority, without salvation, without God. They know nothing of Zion, nor of the salvation of Israel, which is to come out of Zion.

Precisely for the same causes, the heterogeneous mass of Protestant denominations have no more claim to divine authority, or to a true Christian Church, than the corrupt fountain, whence they emanated. If any of them were the true Church, God would converse with them and let them know it; they would enjoy all the promised blessings in the glorious Gospel of the Son of God; their prophets and apostles would exercise all the functions of their office as inspired men in days of old; the visions of eternity would open to their view; revelation upon revelation, prophecy upon prophecy would be given; here a little and there a little, until the Bible, instead of containing merely sixty-six books, would be swelled to hundreds.

But instead of such a happy order of things having been upon the earth, the nations have been cursed with a corrupt, apostate priesthood, who have tyrannized over the consciences of men, and bound them down under the iron yoke of priestcraft, who have tortured, butchered, and burned their hundreds of thousands of innocent victims, to strengthen the reverence of the people for their pious systems of religion, under the sacred and holy name of Christianity. Such, dear reader, has been the so-called Zion of the last seventeen centuries—these abominable churches are the most corrupt of all people—the filth and scourge of nations—the whore and harlots of Babylon—for whom is reserved the most terrible of judgments, and a final desolation by devouring fire.

But what is Zion? It is a people whom the Lord has adopted, through obedience to his Gospel, into his own family; it is a people among whom he has Revelators, Seers, Prophets, Apostles, inspired, as formerly, to receive the word of the Lord; it is a people who are baptized, first in water, then with fire and the Holy Ghost, being cleansed from all sin and purified before God, and in the enjoyment of all spiritual and heavenly gifts;—in fine, "Zion is the pure in heart."

To establish a Zion of this description, is the prerogative of God, and not of man. God originates, dictates, commands;

man merely submits and humbly obeys. God gives authority; man merely executes the authority given. It is God, and God alone, who can restore Zion to our globe. Angels have no authority to restore the Gospel with its heavenly gifts and powers, only as they are dictated by revelation from the great supreme Ruler of the universe. When about eighteen centuries had elapsed from the period of the crucifixion, the Lord God sent forth his angel to signify unto mankind, that the set time had come, for an everlasting kingdom, called Zion, to be organized on the earth, as a preparatory work for the coming Messiah, to reign over his people and the house of Jacob forever. Not one thing, in relation to the organization of this great latter-day kingdom, was left to the poor, weak judgment of man; God raised up a young man, full of the Spirit of truth, as a great Prophet and forerunner before His face, to lay the foundation of his kingdom, after his own heavenly order; as Moses was strictly commanded to build the tabernacle according to the pattern shown to him; so likewise was the great Prophet of latter days commanded to build the kingdom, in all things, according to the pattern given him from heaven. He had no power, or liberty to vary, in the least degree, from the great system and plan so clearly manifested to him from on high.

The work being revealed from heaven, and the kingdom once set up, the great King or Lawgiver has continued to guide and direct the same, by his own voice, by the voice of angels, by the voice of inspiration, by the power of the Holy Ghost, by visions, revelations, prophecies, and other gifts and manifestations of the Comforter unto the present day; hence Zion has been founded—has extended her borders, and flourished exceedingly for upwards of thirty-six years; her missionaries have visited many nations and distant islands of the oceans, to sound the alarm among all people—that the great and terrible day of the Lord is at hand, and that all people must receive the great preparatory message, repenting of all their sins, or they will most assuredly perish.

Let all people awake from their slumbers, and seek the Zion of our God; arouse yourselves from the deep sleep of ages

—from a sleep which is more deadly than the opiate drug—a sleep which will destroy both body and spirit—shake off the fatal stupor; call upon God; repent of your sins; be baptized in water; become the faithful children of Zion; and endure to the end, and you shall be saved.

Millennial Star, 28:385-387. June 23, 1866

2. *THE REDEMPTION OF ZION*

(Delivered in the Twentieth Ward Meeting House, on the evening of Sunday, February 7, 1875.)

I will read the third paragraph of a revelation that was given in 1834. It commences on page 292 of the book of Doctrine and Covenants:

> **"But verily I say unto you, I have decreed that your brethren which have been scattered shall return to the land of their inheritances, and build up the waste places of Zion; for after much tribulation, as I have said unto you in a former commandment, cometh the blessing. Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren; your redemption and the redemption of your brethren, even their restoration to the land of Zion to be established no more to be thrown down; nevertheless, if they pollute their inheritances, they shall be thrown down, for I will not spare them if they pollute their inheritances. Behold, I say unto you, the redemption of Zion must needs come by power; therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched-out arm; and as your fathers were led at the first, even so shall the redemption of Zion be. Therefore let not your hearts faint, for I say not unto you as I said unto your fathers, mine angel shall go up before you, but not my presence; but I say unto you, mine angels shall go before you, and also my presence, and in time ye shall possess this goodly land."**

It is many months since I met with the people here in this Ward. I recollect when I was here last I partly promised to say something about the redemption of Zion. What I may be able to communicate to you in relation to that great event, regarded as of so much importance by this people, I am unable to say. I may not be able to throw upon the subject any special information more than what you are already in possession of. All that any of us know, and all that we possibly can know in relation to the future, is that which God in his mercy reveals. The Lord understands the future as well as the past and the present, and his Spirit understands that which is to come, and that the promise is that that Spirit shall be given to us through the prayer of faith, so that we may be able to comprehend in some measure the things of the future. The promise of the Savior to the ancient Apostles was, that when the Spirit of truth should come he should guide them into all truth, and show them things to come. That same Spirit, imparted to the servants of God in the 19th century of the Christian era, is just as capable of opening up the future, lighting up the mind of man and showing him events that are to take place, as it was the first year after the crucifixion of Christ, on the day of Pentecost, or in any other former age of the world—it is the same from eternity to eternity, and it is just as needful for us, as Latter-day Saints, to know the things of God, as it was for the former-day Saints to know them. The great and important thing with us is to exercise sufficient faith before the heavens, that God may pour out the spirit of prophecy upon us. The same faith will procure the same blessings, and the spirit of prophecy was considered by the ancient Apostles as one of the best gifts, far greater than the gift of tongues, or than the gift of the interpretation of tongues. It was a spirit that was given for the edification of the Saints of the living God, and the same spirit is promised to all his servants who live faithfully before him.

I well recollect, when I was but about nineteen years old—forty-four years last fall—that believing Joseph Smith to be a Prophet, and being led by the Spirit, I went a journey of two hundred miles to visit him. I well recollect the feelings of my heart at the time. He inquired of the Lord, and obtained a revelation for your humble servant. He retired into the chamber of old Father Whitmer, in the house where this Church was organized in 1830. John Whitmer acted as his scribe, and I accompanied him into the chamber, for he had told me that it was my privilege to have the word of the Lord; and the Lord in that revelaion, which is published here in the book of Doctrine and Covenants, made a promise which to me, when I was in my youth, seemed to be almost too great for a person of as humble origin as myself ever to attain to. After telling in the revelation that the great day of the Lord was at hand, and calling upon me to lift up my voice among the people, to call upon them to repent and prepare the way of the Lord, and that the time was near when the heavens should be shaken, when the earth should tremble, when the stars should refuse their shining, and when great destructions awaited the wicked, the Lord said to your humble servant: "Lift up your voice and prophesy, and it shall be given by the power of the Holy Ghost." This was a particular point in the revelation that seemed to me too great for me ever to attain to, and yet there was a positive command that I should do it. I have often reflected upon this revelation, and have oftentimes inquired in my heart—"Have I fulfilled that commandment as I ought to have done? Have I sought as earnestly as I ought to attain the gift of prophecy, so as to fulfil the requirement of heaven?" And I have felt sometimes to condemn myself because of my slothfulness, and because of the little progress that I have made in relation to this great, heavenly, and divine gift. I certainly have had no inclination to prophesy to the people unless it should be given to me by the inspiration and power of the Holy Ghost; to prophesy out of my own heart is something perfectly disagreeable to my feelings, even to think of, and hence I have oftentimes, in my public discourses, avoided, when a thing would come before my mind pretty plain, uttering or declaring it for fear that I might get something out before the people in relation to the future that was wrong. But still, notwithstanding all this, there is one thing that I have endeavored to do, and that is, to inform my mind as far as I could by reading what God has revealed to both ancient and modern Prophets, in relation to the future, and if I have not had many important prophecies and revelations given directly to myself, I certainly have derived great advantage and great edification from reading and studying that which God has revealed to others; and hence most of my prophesying throughout my life, so far, has been founded upon the revelations given to others.

We are told that Zion—this people, the Latter-day Saints, are called Zion—shall be redeemed and restored to the lands of their inheritances, and in consequence of this promise made to us by the Lord, many of us have felt much anxiety to know when the Lord would fulfil this great revelation, and some perhaps who were little boys and girls when it was given, and now gray-headed—for it is about forty-two years since—have not considered or reflected much about what God has promised to do with, or what blessings he has promised to bestow upon, this people. In their family prayers they have heard their fathers pray to the Most High to remember Zion and to redeem Zion, and to restore his people to the lands of their inheritances, and perhaps some of them have reflected upon the subject. Some may have thought it was merely a form of prayer which their fathers had learned, without any expectation of anything of the kind taking place, and they have felt careless about it, knowing nothing about whether Zion was ever to be redeemed or not. But those who have reflected upon the subject, and who have made it a matter of prayer and of deep study, in order to know the times and the seasons, and the mode in which God would bring to pass this great event, have been full of hope, expectation and desire, and their constant prayer has been, before the family altar and in the public congregations, that the redemption of Zion might be brought about soon.

We are promised that after much tribulation comes the blessing. The Lord says: "I the Lord have decreed a certain decree that my people shall realize, that after their tribulations they shall be redeemed, and restored to the lands of their inheritances." Little did we suppose when we were driven out from Jackson County, the place where God has promised to give his Saints their inheritances, and in the regions round about, that nearly half a century would pass over our heads before we would be restored back again to that land. This long period of tribulation, and the dispersion from our homes and inheritances, have been the cause perhaps of a great many going down to the grave without having the opportunity and privilege of returning to participate in the blessings that were promised. Now, it would be a source of comfort and consolation to those who are still living, to whom this promise was made, if they could be assured in their own minds that they would live here in the flesh to behold that day. But let me say a few words in relation to this. We need not expect, from what God has revealed, that a very great number of those who were then in the Church and who were driven, will have the privilege of returning to that land. We need not expect any thing of the kind. "Why not?" inquires one. Because the Lord informs us that but a few of those who were then driven out should stand to receive their inheritances. We read this, or indications thereof, in several revelations, the language being something like this—"You shall be persecuted from synagogue to synagogue, and from city to city, and but few shall stand to receive their inheritances." Now if a great portion of those who were driven out should live and they should be restored back again, they might afterwards say—"This does not seem to agree with the revelation, here are pretty much all that were driven out." But this will not be the case. When you count up, a few years hence, those who were driven forth from the land, you will find that there will be very few indeed; there will, however, be some out of that number, but only a very few. There will be some that will live to behold that day, and will return and receive their inheritances, they and their children, grandchildren, and great-grandchildren, according to the promise.

We have a special promise in relation to that land given to us as Latter-day Saints, a promise which I believe I have formerly repeated in this house. It was first given on the 2nd day of January, 1831, at a general conference of practically all the Saints who lived in the State of New York, held in the house where the Church was first organized. The revelation was given in their presence, written by a scribe as the sentences fell from the mouth of the Prophet Joseph. Among the great things then made known was the following: "I hold forth and deign to give to you greater riches, even a land of promise, a land upon which there shall be no curse when the Lord shall come; and this is my covenant with you, that I will give it unto you and unto your children after you, for an everlasting inheritance; and you shall possess it in time and possess it again in eternity, never more to pass away." If there are any strangers here I will say, for their information, that this is the reason why we call that land a land of promise. And though we have been deprived of it now for upwards of forty years, some of us hold deeds for portions of it which we purchased, paying our moneys to the United States officials, who sold it to us at the government price, but we were not permitted to live upon the land thus purchased. You may think this a rather curious thing in this great American republic, one of the most liberal governments on the face of the whole earth; but if it is a strange thing it is known as the truth to thousands and tens of thousands that we were dispossessed of our inheritances. The land is still there, but it is occupied by those who do not own it.

Inquires one: "Why were you driven from that land?" I might answer you by repeating the words of our enemies, for they have published their reasons for driving us from our homes. One reason was that we pretended to speak in tongues, which was considered a mortal offense against religionists. This was one accusation that they brought against us, as you will find in their published declarations, in which they pledged their lives, their property and their sacred honor to dispossess us of our homes.

Another accusation was that we professed to heal the sick. What a terrible crime it was for a man to lay his hands on sick persons and ask the Lord to heal them, and then if the Lord healed the sick they should not be worthy to keep their land, but should be driven from their homes and be deprived of their property!

Another reason was that, besides believing in the gifts of speaking in tongues and healing the sick, we assumed to foretell future events. They did not like that at all. To think that people should believe in that part of the Gospel in the nineteenth century was too much for our enemies, and they said: "We cannot have such people in our midst, to corrupt our morals, and to introduce the old-fashioned religion that is taught in the New Testament. We have a religion that does away with all these things, it does not believe in the order of things that the New Testament sets forth, and you pretend that this New Testament religion is to be enjoyed in our day; our wives and children must not be corrupted by it."

These were the main reasons for driving us, as set forth in their published program. I did not know, in those days, that it was a crime for the Latter-day Saints to believe in this part of the New Testament; I really thought that, in our country, the Constitution guaranteed to us the privilege of believing the whole of the New Testament as well as a part; but it would seem to be otherwise, for forty years have passed away and we are still disfranchised so far as our property is concerned. We have appealed to the United States government to bestow upon us our rights as American citizens. Have they done it? Oh, no; they have referred us, however, to those persons who drove us out of the state, supposing that they would have the magnanimity to restore to us our rights. Whoever heard of murderers, robbers and thieves turning around and restoring that to their victims of which they had plundered them? I scarcely ever heard of such an instance; there may be some few instances in history, but they are very rare, in which a person will repent and try to restore fourfold. The United States Government told us that we must appeal to those who had murdered, robbed and driven us from our homes, for the redress we sought. But we have had the revelation of the Lord pretty well fulfilled: "You shall be persecuted from city to city and from synagogue to synagogue, and but few shall stand to receive their inheritances."

We were driven from Jackson County, in the State of Missouri, in the fall of the year 1833, and three or four months after that event the revelation was given from which I have read this extract, promising that, after much tribulation, we and our children after us should be restored to the lands of our inheritances.

Have we had much tribulation? Yes. Look at the many times we have been driven since that revelation was given. We were driven out of Clay County, then out of Kirtland, in Geauga County, now called Lake County, Ohio; and after that we were driven from Caldwell County, from Davies County, Ray County, and several other surrounding counties in the State of Missouri, and finally expelled from the state, leaving a great many thousand acres of land for which we hold the deeds to the present day. After that we settled in the State of Illinois, in Nauvoo. We were there but a few days when the Prophet, his brother and several others were killed, and again we were driven, and finally there was a treaty made with this people. Now whoever heard of one part of the United States making treaties with another part of the United States? Or whoever heard of the people in one part of the country making a treaty with the people in another part? That treaty was in words like this: "You must leave all the States of the Union, you must not stop this side of the Rocky Mountains, you must go beyond the Rocky Mounains; if you will do this you may depart in peace, but we will take your houses and lands and occupy them without remuneration, we will not pay you for them; but if you can get away without selling your property and you will agree to go beyond the Rocky Mountains you may have the privilege of going, otherwise we will kill you."

What were the crimes of which we were accused in the various places from which we were expelled? If any of our people had been guilty of breaking the laws it was in the power of our enemies to bring us before their courts of justice, for in all these places they held all the civil offices in their own hands. But they very well knew that, so far as the laws of the country were concerned, they could not reach this people. Why? Because we were not guilty of the transgression of any of their laws.

When we were driven from Nauvoo there were some unable to leave—poor, feeble and sick; Nauvoo was rather a sickly place, and a great many people were sick there, and many of the sick, infirm and poor had to be left behind, being unable to leave with the main body of the Saints. We walked over the Mississippi river on the ice and wandered and wallowed about in the snowdrifts of Iowa with our teams and wagons, but these poor people could not get away in time. The mob was very anxious to come in possession of our property, and hence after the main body got out one or two hundred miles from Nauvoo, where there were no inhabitants, cut off from all resources, and unable to obtain any information from our poor brethren, the mob was so anxious to get the property of which they had forcibly deprived us, that they attacked the city with cannon and musketry, and finally drove these poor people out and compelled them to cross the river, where a great many of them perished. Were not these tribulations? Yes., and they were all foretold years before they came to pass. "After much tribulation comes the blessing, and this is the blessing which I, the Lord God, have promised unto you, that after your tribulation you shall be redeemed and be restored again to the lands of your inheritance."

Since our arrival in these mountains we have had a hard time. We have had a land such as no other people would ever have pretended to occupy. It was once considered the most dreary, desolate, barren place on the face of all North America, a land where it was supposed that no human being could subsist, or in which if he undertook to subsist by the labor of his hands by cultivating the earth, he would perish. But by hard labor and perseverance we have made ourselves comfortable homes in what was formerly a desert, and the Lord has been very favorable to us and really has blessed us far beyond anything we could have anticipated when coming here, and he has caused that the seasons should be very fruitful as a general thing; and this land, which appeared so desolate, barren, parched and so full of drouth, has become a fruitful land, and the Lord has fulfilled many and many a prophecy recorded in Isaiah and the Psalms of David in relation to making the desert blossom as the rose and making it like the garden of the Lord. It is thus prophesied, and that it has been fulfilled no one can dispute, who will reflect and realize for a moment what the Lord has done since we came here to this land. When the pioneers reached here, in July, 1847, we went out to what is now termed Black Rock, over beyond the first point of the western mountains; we went into the lake to bathe, and we could walk up to that rock, the water being several feet below the dry ground on which we walked to get to it. What do you now behold? Ten feet of water over that ground on which we walked. The lake, since then, has been continually rising, until ten or twelve feet of water have been added to it. We might naturally have supposed that it would have fallen that much instead of rising. Why? Because the waters, which before then had been continually emptying into the lake, were withheld from it and used to irrigate the soil and evaporated again into the heavens. This, according to natural appearances, would have a tendency to lower the streams; but with all the use of the waters and of the streams for the irrigation of crops, etc., there has been a continual rise in the lake. We read numerous prophecies referring to the last days, in which it is said that the wilderness should be like the Garden of Eden, and the desert should be made to blossom as the rose, that it should blossom abundantly, and rejoice even with joy and singing, and that they should have songs of melody, thanksgiving in the desert, etc. I might quote you numerous chapters in Isaiah and in the Psalms of David, relating to this subject, but I have not time. I want to pass along to some other points.

Notwithstanding all these favors and blessings since we came here, we have had to wear ourselves out, so great has been the labor we have had to perform. We could not go out before breakfast and cut and haul a load of wood, as we could in Jackson County; we could not go out and get in one day three or four loads of logs and poles to fence our farms as we could in places where we formerly resided. But we had to expend an immense amount of labor, and a great deal of capital, and means was expended in working roads up into these difficult, rugged canyons in order to get timber for building and fencing purposes, and for fuel. Then we had to stay up nights to take the little amount of water allotted to each man or family, for it was necessary to husband it as economically as possible in order to bring our crops to maturity. This excessive labor has worn many out, and sent them to untimely graves. It is a marvel to me that we have been able to build schoolhouses and educate our children in any degree, especially when considering the vast labor that has been required of them, for as they began to grow up and ought to have been at school, they have had to be in the mountains herding sheep, or at work irrigating the soil; and under all these mutliplied difficulties, it is certainly astonishing beyond measure, that the people throughout all the settlements of Utah Territory have been able to build schoolhouses and to educate their children, for the feeling, on the part of both parents and children, has been to acquire as good an education as possible under the circumstances. Would any other people have accomplished this? No. Had any other people come to this desert wild and undertaken to cultivate the soil they could not have done it, they would have broken up; there would not have been union enough among any class of people on the face of the American continent to accomplish what the Latter-day Saints have accomplished in reclaiming the desert. Others would have fought over the water and thousands of other things, where this people have been peaceable and quiet, and subject to good order.

Having now brought the people down to the present period, and having seen the fulfilment of ancient and modern prophecies, literally before our eyes, the question now is, What prophecies to be fulfilled in the future relate to this people and to the great events which must take place when Zion is redeemed? I will endeavor to point out some things that must take place before Zion is redeemed, besides the tribulations which we have endured. One thing which I will name is contained in the Book of Mormon, in the teachings of Jesus. It is a matter which directly concerns the Saints, and something which they must fulfil and accomplish before the redemption of Zion. I will read the passage. The words it contains are the words of our Lord and Savior after he had risen from the dead, and when he descended from heaven upon this American continent, and taught the Israelites who dwelt on this land. The passage I refer to commences with the second paragraph of the 7th chapter of the book of Nephi, pages 464 and 465 of the Book of Morman. It reads as follows:

> **"And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen, ye are my disciples";—this did not mean the twelve Apostles chosen at Jerusa-**

lem, but the twelve chosen by our Savior on this American land—"and ye are a light unto this people, who are a remnant of the house of Joseph. And behold, this is the land of your inheritance; and the Father hath given it unto you. And not at any time hath the Father given me commandment that I should tell it unto your brethren of Jerusalem; neither at any time hath the Father given me commandment, that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land. This much did the Father command me, that I should tell unto them, that other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd. And now because of stiffneckedness and unbelief, they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them. But, verily, I say unto you, that the Father hath commanded me, and I tell it unto you, that ye were separated from among them because of their iniquity; therefore it is because of their iniquity that they knew not of you. And verily, I say unto you again, that the other tribes hath the Father separated from them, and it is because of their iniquity that they know not of them,"—that is the ten tribes. "And verily, I say unto you that ye are they of whom I said, other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd. And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching; and they understood me not that I said they should hear my voice; and they understood me not that I said that the Gentiles should not at any time hear my voice; that I should not manifest myself unto them, save it were by the Holy Ghost. But behold, ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath given me.

"And verily, verily, I say unto you, that I have other sheep, which are not of this land; neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister. For they of whom I speak, are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father that I shall go unto them"—(these other sheep he is now speaking of were the ten tribes whom he visited after he had visited the people on this land)—"and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to show myself unto them. And I command you that ye shall write these sayings, after I am gone, that if it so be that my people at Jerusalem, they who have seen me, and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes whom they know not of, that these sayings which ye shall write, shall be kept and shall be manifested unto the Gentiles,"—that is, they should come forth in the latter days, manifested unto the Gentiles, as it has been to this great nation—"that through the fulness of the Gentiles, the remnant of their seed who shall be scattered forth upon the face of the earth, because of their unbelief, may be brought in, or may be brought to a knowledge of me, their

> **Redeemer. And then will I gather them in from the four quarters of the earth, and then will I fulfil the covenant which the Father hath made unto all the people of the house of Israel.**
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> **"And blessed are the Gentiles, because of their belief in me, and of the Holy Ghost, which witnesses unto them of me and of the Father. Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter days shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them. But woe, saith the Father, unto the unbelieving of the Gentiles, for notwithstanding they have come forth upon the face of this land, and have scattered my people, who are of the house of Israel; and my people who are of the house of Israel have been cast out from among them, and have been trodden under foot by them; and because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon my people, who are of the house of Israel, verily, verily, I say unto you, that after all this, and I have caused my people who are of the house of Israel, to be smitten and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a byword among them." Has that been fulfilled? Have the Indians been hated? Have they been cast out and trodden under foot? Have they been despised? The people who are acquainted with the history of the Indians can answer this question. "And thus commandeth the Father that I should say unto you at that day when the Gentiles shall sin against the Gospel,"—that is, the Gospel contained in this book which he promised to bring forth unto them,—"and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth,"—you can judge whether this is true or not so far as the American nation is concerned—"and shall be filled with all manner of lyings and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and secret abominations; and if they shall do all those things, and shall reject the fulness of my Gospel, behold saith the Father, I will bring the fulness of my Gospel from among them."**

Now here is a point which I wish to speak upon and explain before I go on to the next sentence, which has a bearing upon something which we have yet to do. The Lord has told us in this saying that if the Gentiles should not believe in this book—the fulness of the Gospel—and should be lifted up in their pride above all nations, and be filled with all manner of lyings, mischiefs, whoredoms, abominations and every kind of evil, that he would bring the fulness of his Gospel from among them. I wish to state that when I read this in 1830 it was a great mystery to me. Recollect this was written and printed before there was any Latter-day Saint Church in existence, and yet here was a prophecy that the Lord would bring the fulness of his Gospel from among the Gentiles if they did not receive it. When the Lord commanded us to go up and settle in Jackson County I thought to myself, "Well, if we build up a great city here, according to that which is predicted in the Book of Mormon, we shall be right in the midst of the Gentiles, and how will it be possible for that prophecy ever to be fulfilled?" It was a mystery to me, I could not see it. I knew it was true, for God had given me a witness and evidence that I knew as well as I knew that I lived that that book was true; but yet I could not understand how the Lord would bring the fulness of his Gospel from among the Gentiles if we were going to be permitted to build up a city in Jackson County, Missouri, and stay there. But some seventeen years after the rise of this Church circumstances rolled round by which the Lord fulfilled this prophecy in taking the main body of the people from among the Gentiles. Not voluntarily altogether, for we did not all feel perfectly willing to leave our houses. We had been driven four times before from lands and houses, and we did not really feel willing to leave; but still, rather than be shot down and mobbed, as many of our people had been, we concluded to move the fifth time, and we did so because we were obliged to, but little did we think then that we were fulfilling a prophecy in the Book of Mormon, such a thought had not entered into our hearts. But we were brought out west to these mountains, and I do not know of another place on the face of this vast continent where we could have been so completely isolated from the Gentiles, the wicked who had rejected the Gospel, as we were by coming out en masse to this land. "If the Gentiles shall sin against the fulness of my Gospel, behold, saith the Father, I will bring the fulness of my Gospel from among them." It was done, the prediction was fulfilled to the very letter. You might have passed through the land there for hundreds and hundreds of miles, from city to city, and inquired for an Elder who had authority to baptize for the remission of sins and to build up the Church and kingdom of God, and the answer would have been: "There is no such person here." "Where are they?" "They have gone away beyond the Rocky Mountains," more than a thousand miles away from civilization as they called it. When we got here and again searched the prophecies we found that the Lord had been as good as his word, and had literally fulfilled that which he had spoken concerning taking his Gospel from the midst of those who had sinned against and rejected it.

There is one thing which I am now about to read which has not yet been fulfilled, and which we must fulfil before Zion is redeemed. I will read it: "Behold, saith the Father, I will bring the fulness of my Gospel from among them, and then I will remember my covenant which I have made unto my people, O house of Israel, and I will bring my Gospel unto them." Now then, we are here in this land, the house of Israel are scattered all around us, some in the great basin, some in Arizona, some in Idaho, some in Colorado, some in Montana, some in one place, some in another; I refer to the American Indians, all remnants of Joseph, and belonging to the house of Israel. They have become very degraded in consequence of the apostasy and wickedness of their ancient fathers. This people—the Latter-day Saints—before they can ever return to build up the waste places of Zion, and receive their inheritances in Jackson County, Missouri, have to exert themselves to bring the remnants of Joseph to a knowledge of the truth. We have not made any very great exertions in this direction unto the present time. The Lord has given us time since he brought the fulness of the Gospel from among the Gentiles to lay a foundation so that we could commence this missionary work in behalf of and among the remnants of Joseph. We have the foundation laid, we have succeeded in building many cities, towns, villages, etc., for some four hundred miles north and south; we have our farms fenced and our water ditches dug, and we have begun to prosper in the land, so that now, I think, is the time for us to wake up our minds in relation to the scattered remnants of the house of Israel. "Behold, then, I will remember my covenant which I have made unto my people, O house of Israel, and I will bring my Gospel unto them."

INDIANS

It seems that the Lord is working among that people, and that he is determined this prophecy shall be fulfilled whether we take it in hand or not. What do my ears hear? What do we all hear? Messengers are visiting these wild tribes in the basin, and in the regions round about hundreds of miles apart. These messengers come to them, and they speak in their own language in great plainness, and tell them what to do; they tell them to repent of their sins and to be baptized for the remission thereof; tell them also to cease roaming over the country and to cultivate the land; tell them to go to the Elders of this Church and receive the ordinances under their hands.

Who are these messengers? Read the Book of Mormon and you will find what God promised to do for the remnants of Joseph fourteen hundreds years ago, about the time that most of them were becoming wicked and corrupt. The Lord said when their record should come forth in the latter days that he would send his messengers to them, and among these 3 NEPHITES messengers he mentioned three persons who lived some eighteen hundred years ago, three of the Twelve who were chosen on this land. The Lord made a promise to these three that they should administer as holy messengers in the latter days, for and in behalf of the remnants of the house of Israel, which should fall into a low and degraded condition in consequence of the great wickedness and apostasy of their ancient fathers; that they should be instruments in his hands in bringing these remnants to the knowledge of the truth. We hear that these messengers have come, not in one instance alone, but in many instances. Already we have heard of some fourteen hundred Indians, and I do not know but there may be more, who have been baptized. Ask them why they have come so many hundred miles to find Elders of the Church and they will reply: "Such a person came to us, he spoke in our language, instructed us and told us what to do, and we have come in order to comply with his requirements."

Perhaps you may inquire: "May not this great work, the redemption of these Indian tribes, take place after we have returned to our inheritances?" No doubt but what there will be a great work transpire among the Indians after we do return; but let me say to you that there will also be a great work performed among them before we return to receive our inheritances and before the redemption of Zion. In order to prove this I will read what Jesus has said further on this subject. After having foretold a great many things that should transpire in the latter days our Lord and Savior also spoke of that portion of the Gentiles which would repent and receive his book called the Book of Mormon, and he makes the following promise unto them: "If they will repent and hearken unto my words, and harden not their hearts, I will establish my Church among them." This the Lord has done, and the Church now numbers over a hundred thousand right here in this great desert. "I will establish my Church among them, and they shall come in unto the covenant and be numbered among those of the remnant of Jacob, unto whom I have given this land for their inheritance."

A great many have desired to know what this means. Are you Mormons going to be numbered with them and wander about with them in these mountains? Are you going to hunt as they hunt, and lead a wild, nomadic, vagabond life as they do? No. What is the meaning of it then? The meaning of it is this: The Lord God made a promise to the forefathers of the Indians, about six hundred years before Christ, that all this continent should be given to them and to their children after them for an everlasting inheritance; and he made a promise also by the mouth of Nephi, one of the first colonists who came from Jerusalem, some twenty-four hundred years ago, that, when the Gentiles in the latter days should come forth upon the face of this land and receive the records of the descendants of those ancient colonists, they should be numbered with the remnants of Jacob in the inheritance of the land. Not numbered with them to come down to their foolish, degraded, wicked, warlike customs, but numbered with them in the inheritance of the land.

Another thing mentioned in prophecy is that they, "the Gentiles, shall assist my people, the house of Israel, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; and then shall they assist my people, who are scattered upon all the face of the land, that may be gathered in unto the New Jerusalem; and then shall the power of heaven come down and be in the midst of this people, and I also will be in their midst. And then shall the work of the Father commence, at that day, even when this Gospel shall be preached among the remnant of this people. Verily I say unto you, in that day shall the work of the Father commence among all the dispersed of my people."

What I wish to call your special attention to now, so far as these sayings are concerned, is this, the Latter-day Saints in these mountains never can have the privilege of going back to Jackson County and building that city which is to be called the New Jerusalem, upon the spot that was appointed by revelation through the Prophet Joseph, until quite a large portion of the remnants of Joseph go back with us. Now then, here is a work for us, and we have no need to pray the Father to return us to Jackson County until that work is done. We can pray to the Father in the name of Jesus, to convert these Indian tribes around us, and bring them to a knowledge of the truth, that they may fulfil the things contained in the Book of Mormon. And then when we do return, taking them with us, that they shall be instructed not only in relation to their fathers and the Gospel contained in the record of their fathers, but also in the arts and sciences. They will also be instructed to cultivate the earth, to build buildings as we do, instructed how to build temples and in the various branches of industry practiced by us; and then, after having received this information and instruction, we shall have the privilege of helping them to build the New Jerusalem. The Lord says, "They," the Gentiles, who believe in the Book of Mormon, "shall assist my people, the remnant of Jacob, that they may build a city, which shall be called the New Jerusalem."

Now, a great many, without reading these things, have flattered themselves that we are the ones who are going to do all this work. It is not so; we have to be helpers, we have to be those who co-operate with the remnants of Joseph, in accomplishing this great work; for the Lord will have respect unto them, because they are of the blood of

Israel, and the promises of their fathers extend to them, and they will have the privilege of building that city, according to the pattern that the Lord shall give. Do not misunderstand me, do not think that all the Lamanite tribes are going to be converted and receive this great degree of education and civilization before we can return to Jackson County. Do not think this for a moment, it will only be a remnant; for when we have laid the foundation of that city and have built a portion of it, and have built a temple therein, there is another work which we have to do in connection with these remnants of Jacob whom we shall assist in building the city. What is it? We have to be sent forth as missionaries to all parts of this American continent. Not to the Gentiles, for their times will be fulfilled; but we must go to all those tribes that roam through the cold regions of the north—British America—to all the tribes that dwell in the Territories of the United States, also to all those who are scattered through Mexico, and Central and South America, and the object of our going will be to declare the principles of the Gospel unto them, and bring them to a knowledge of the truth. "Then shall they assist my people who are scattered on all the face of the land, that they may be gathered in to the New Jerusalem."

Will not this be a great work? It will take a good while to gather all these tribes of South America, for some of them will have to come from five to eight thousand miles in order to reach the New Jerusalem. This will be quite a work, and yet we shall have to perform it after the city is built.

What then? After they are all gathered, "then shall the powers of heaven come down and be in the midst of this people, and I also will be in your midst." Now I do not say that this will be a period after his second coming in the clouds of heaven, but I believe that it will be a coming prior to that time, when he comes to manifest himself to all the nations and kindreds of the earth. It will be a fulfilment of that saying in the Psalms of David: "Give ear, O shepherd of Israel, thou that leadest Joseph like a flock. Stir up thy strength and come and save us." He is called, in a peculiar manner, the shepherd of Israel. This is what is meant also in the blessing of Jacob upon the twelve tribes of Israel, or more especially upon the tribe of Joseph. You recollect he called up his twelve sons to bestow upon them his last prophetic blessing. He told them that he would inform them what should take place in the latter days. "Joseph," he said, "is a fruitful bough by a well, whose branches run over the wall." As much as to say that the descendants of Joseph would be so numerous that they would not all stay on the old homestead near Jerusalem, but some of them would run over the wall, that is, go to some other place. "The archers have sorely grieved him, they have shot at him and hated him, but his bow abode in strength, and the arms of his hands were made strong by the hand of the mighty God of Jacob; from thence is the Shepherd, the Stone of Israel."

Now who can explain and tell us what this means? Can any of the wise commentators of the day? Can any of those who have studied theology all their lifetime, tell us why it is from Joseph that the Shepherd, the Stone of Israel, is to be made manifest? Says one: "It cannot have reference to his birth, because Jesus descended from Judah, instead of Joseph, out of the loins of Judah, through the lineage of David. He is the Lion of the tribe of Judah." Why, then, this peculiar saying of the old Prophet Jacob, about the tribe of Joseph, that from hence is the Shepherd, the Stone of Israel, if he was not born of Joseph, and did not descend through that tribe? This is a very curious kind of saying. But he will be made manifest in the character of a shepherd, and that shepherd will lead Joseph as a flock, and he will stir up his strength and will save the house of Joseph. But it will be in his own time and way. First, a remnant will be converted; second, Zion will be redeemed, and all among the Gentiles who believe will assist this remnant of Jacob in building the New Jerusalem; third, a vast number of missionaries will be sent throughout the length and breadth of this great continent, to gather all the dispersed of his people in unto the New Jerusalem; fourth, the power of heaven will be made manifest in the midst of this people, and the Lord also will be in their midst, in the character of a shepherd, and he will lead Joseph as a flock, and he will instruct and counsel them personally as he did their ancient fathers in the days of their righteousness.

This is what we must look for; these are the things that must be fulfilled, and for which we must seek and pray in an understanding manner. Not asking God to redeem Zion before he has redeemed a portion of the remnants of Joseph; not asking God to establish this people upon their inheritances in Jackson County, until the other things are fulfilled in their order and in their times and seasons.

Perhaps some may inquire: "Have you any idea, Brother Pratt, how we will be redeemed when we have accomplished this work you have spoken of?" Not much, I do not pretend to have a great deal of understanding upon the subject; but there are some few things revealed, some of which I read to you at the commencement of my remarks. Speaking of the redemption of this people, the Lord says: "Behold, I will raise up a man like unto Moses." This did not mean Joseph Smith, he was already raised up and was among us. He was the one who received that revelation; he was the one who brought to light the Book of Mormon, and translated it by the inspiration of the Holy Ghost. But the Lord, who understands the end from the beginning, saw that when his work was completed, he would be taken away, and that another would be raised up. When this was first given I used to inquire, in my own mind, whether it meant Joseph, and I got it into my heart that Joseph, perhaps, would lead us until he became a very old man; I was in hopes all the time that such would be the case. I, like many others, did not seem to understand that this was a prediction of the future.

When Joseph was taken away, and our beloved brother, President Young, was appointed to take the lead, and received the keys and the power of the Holy Priesthood that had been conferred upon Joseph, I was in hopes that he might be the man, and I still have a lingering hope that such may be the case. But he is now becoming aged, and how long the Lord will bless us with his presence, I do not know, but this much I do know, that either he will be preserved, or that some other personage will be raised to fulfil that prophecy. "Behold, I say unto you, the redemption of Zion must needs come by power; therefore, I will raise up unto my people a man who shall lead them like Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, with an outstretched arm, and as your fathers were led at the first, even so shall the redemption of Zion be."

It seems, then, that this people, at some future time in their sojourn here in this land, may possibly be in bondage greater than they are at the present time. I try to hope for the best, and to think that the bondage we are in and have been in for years, in consequence of the efforts of those who are striving to take away our rights as American citizens, and to trample us down in the dust; I say I have been in hopes that that would be all the bondage that was meant here in this prophecy, but I do not know but what there may be a greater signification to these words. I do not know what the purposes of the Lord are in relation to this particular thing. It may be that we shall have our rights completely taken from us; it may be, if we do not live sufficiently faithful before the Lord, that he will yet bring us into still greater tribulation than that which we have hitherto had. It may be that we shall yet be in bondage like the Israelites in the land of Egypt; for the Lord has said that, when this man should be raised up, he would redeem his people by power out of bondage, and they should be led as their fathers were led at the first. Says the Lord: "I say not unto you as I said unto your fathers, 'mine angel shall go before you, but not my presence,' but I say unto you that mine angels shall go before you, and also my presence." It was, in ancient days, a great calamity to Israel, when the Lord swore in his wrath that he would not go up in their midst, but that he would send an angel before them. Why did the Lord do this? Because of the wickedness and stiff-neckedness of that people. He had redeemed them out of the land of Egypt, and they would not hearken to the words of Moses, they would not obey the voice of the Lord, but they stiffened their necks and hardened their hearts against the counsels that they received, and for this reason the Lord was under the necessity of leading them for forty years in the wilderness, considering them unworthy to go into their choice and promised land, and he swore an oath that all of that company, hundreds of thousands, who had come out of the land of Egypt, from twenty years old and upward, except Joshua and Caleb, should not enter into the Land of Promise, so great was their wickedness; and he fulfilled his word. So provoked was he on one occasion at their rebellion, that he threatened to consume them in a moment, but Moses pleaded with the Lord to spare his people, lest the people around about should say that the Lord could not bring his people into the Promised Land. Moses said: "Remember thy covenant which thou didst make with Abraham, Isaac and Jacob, our fathers, that they and their seed should have this land for an everlasting inheritance. "No," said the Lord, "I can raise up seed unto you, Moses, that you may go in and possess the land." "No," said Moses, "remember that ancient covenant, that thy people may not be deprived of their inheritance"; and the Lord finally concluded to hearken to the voice of Moses, and to let them go into the land. But said he: "My presence shall not go up with you, lest I break forth upon you in my wrath, and you be consumed in a moment, but I will send an angel with you."

In these last days, in redeeming his people from bondage, he has told us in plain words, that his angel should go before us and also his presence; and as, in the deliverance of Israel in ancient times the waters were divided and plagues sent forth upon the Egyptian nation, it would not surprise me at all if there should be similar power manifested in the redemption of Zion. There may be a few individuals go to prepare the way, to purchase a little more land and get things in order; but when that is accomplished, this people as a body will return to that land, the Lord going with them.

In ancient times, so long as the Lord did continue with Israel, he manifested his glory over their camp by a cloud by day; and whenever the cloud arose they followed it, and wherever it rested, there they pitched their tents and remained until the cloud moved again, when they again journeyed on. Now, if Zion is to be redeemed after the same manner, you need not be surprised if the Lord God should let his glory in the form of a cloud by day and the shining of a flaming fire by night, be over all the camp of Zion. This is what I look for; perhaps I am a little enthusiastic, but it is what I look for and expect; and when the Lord says that his presence shall go with us, I expect he will be in the midst of this people as he was in the midst of ancient Israel until they rejected him from their midst.

Did he converse with them in the wilderness before he left them? Yes, he talked with them out of a burning cloud in the burning mount, he spoke in their ears by the voice of a trump, and sounded in the ears of all the house of Israel the Ten Commandments, and they all, men, women and children, heard it. Do I look for similar manifestations of God's power and presence when Zion is redeemed? I do. He may not come down upon any mountains, but he will converse with this people as audibly to men, women and children, as he did in ancient times. Zion must needs be redeemed by power, with an outstretched arm, the angel of the Lord going before the camp of this people, and they will return, and a remnant of the Lamanites with them to build up the city of Zion in Jackson County.

How about our inheritance when we get back there, our farms, etc.? We need give ourselves no uneasiness about that, there will be no speculation, no grabbing in those days; no one to say: "I am going to take up all the land around about so that I can speculate with it in selling it to my brethren." No such thing as this, not a solitary soul among all the Latter-day Saints will receive an inheritance in this way. Another person is to come for the special purpose of dividing to the Saints their inheritances. "Behold," saith the Lord God, "I will send one mighty and strong, clothed with light as with a garment, whose bowels shall be a fountain of truth, who shall utter words, eternal words, and who shall divide to the Saints their inheritances by lot."

Have you read this revelation? It was published in the fourteenth volume of the "Millennial Star," and it has been published in other publications. Says one: "If the inheritances of the Saints are to be apportioned by lot, a good man, perhaps, will be put off with the poorest inheritance, and some not so good will get some of the best, it is all haphazard." Oh, no, we find that lots cast by divine appointment in ancient times were cast upon a principle which designated the very thing which the Lord desired. How was it on a certain occasion about casting lots to discover the transgressor among all the hosts of Israel? A certain man had taken a gold wedge, and the people had been forbidden to take it. No one knew anything about it, but the transgressor, and he hid it in the earth. Lots were cast and the lot fell upon a certain tribe; it did not designate the man at first; they cast lots again, and it fell on a certain portion of that tribe; they cast lots again, and it fell on a certain family, and finally it fell on a certain man in that family, and being called up, it proved that he was the very man among all the hundreds of thousands of Israel. Now here was a casting of lots by divine appointment, and the Lord, who orders all these things well, caused the very thing to be revealed according to his own mind. And when the lots are cast for this people to receive their inheritances, the Lord will so order it that every man will be rewarded according to his works, and that, too, by lot, however great the miracle may be.

Now I have told you about all I know, so far as it is revealed, concerning the redemption of Zion. There is one little thing, however, that I wish to name, that there will be quite a company of us before the redemption of Zion. Saith the Lord, in a certain revelation: "Let mine army become very great, and let it become sanctified before me, that they may be as fair as the sun, as clear as the moon, that their banners may be terrible unto all the nations of the earth." We learn from this declaration of the Lord, that before Zion is redeemed we are to be quite a numerous people; and this agrees with what is in the sixtieth chapter of Isaiah: "A little one shall become a thousand, and a small one a strong nation." That is our destiny. However much our enemies may howl, whatever may be our future tribulations, the Lord God has decreed that Zion shall become a strong nation, that the armies of Israel shall become very great, and not only very great, but they will be sanctified before him, and there will be such a power made manifest in their midst, that their banners will be terrible to all the nations of the earth. They will not be terrible because we outnumber the nations, but this terror of Zion which will be among the nations, will be because of the power of the great Jehovah that will be manifested in their midst, something that the nations will discern and understand; and when telegraphic dispatches are sent forth to the most distant parts of the earth, it will be said: "Who can stand before the armies of Zion? Behold, the Lord God is with them as a cloud by day, and as a pillar of fire by night." Fear will seize upon the nations of the earth, and the banners of Zion will be terrible.

These are some few things pertaining to the redemption of Zion. I would to the Lord that we were righteous enough to know a few more! There are a great many things that I would like to know about the redemption of Zion that I do not know, and I presume that you also would like to know them. But what the Lord has revealed is very plain when connected together; and when we reflect upon it, it is astonishing to us to think that in our day the Lord has decreed to perform such a great work in the midst of the earth. It will be astonishing to us when the time comes for the Lord to gather in, from every part of this great continent, these poor, miserable, degraded Lamanites, that his servants may have power over them in order to bring them to civilization. It looks impossible to us, but remember that that is the day of the Lord's power, and that then will be fulfilled the saying in the Book of Doctrine and Covenants, that the Spirit of the Lord shall be shed forth upon the hearts of those who are ordained to that power; that every man among these remnants of Joseph will hear the gospel in his own tongue, by the power of the Holy Ghost shed forth upon those who are ordained unto this power. There is such a saying as that in the Book of Covenants, and when that day comes the Lord God will work mightily by signs, wonders and miracles in various ways that will have an influence over these remnants of Joseph to convert them and bring them to a knowledge of the truth, that the prayers of their ancient fathers, and of the Prophets and Elders who once dwelt on this American continent, may be fulfilled upon their heads.

I do not know that I have done justice to the subject of the redemption of Zion; if I have not it is because I do not sufficiently understand it. I do not know that I know anything in relation to the matter only what God has revealed. I have had no vision, no revelation in relation to that particular subject; yet I know, from what has been revealed to me, that these things are true, and that, in their times and seasons, every jot and every tittle thereof will be fulfilled. Amen.

JD, Vol. 17,289-306

3. *A GENERAL FUNERAL SERMON OF ALL SAINTS AND SINNERS; ALSO OF THE HEAVENS AND THE EARTH*

(Delivered in the Tabernacle, Salt Lake City, July 25, 1852.)

I have been requested to preach the funeral sermon of the wife of Brother Levi Savage, who died last December; and since coming to this place this morning, I have been requested to preach the funeral sermons of several of the Saints who have died in England; and I have concluded, instead of limiting my address to any one individual case, to preach what may be considered a general funeral sermon of all the Saints that have died in all past ages and generations, with all that shall die hereafter, and the funeral sermon of all those who are not Saints, and also the funeral sermon of the heavens and the earth; and for this purpose I will take a text, which you will find recorded in the 51st chapter of the prophecy of Isaiah, and the sixth verse:

> **"Lift up your eyes to the heavens, and look upon the earth beneath, for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished."**

All things with which we are acquainted, pertaining to this earth of ours, are subject to change; not only man, so far as his temporal body is concerned, but the beasts of the field, the fowls of the air, the fishes of the sea, and every living thing with which we are acquainted—all are subject to pain and distress, and finally die and pass away; death seems to have universal dominion in our creation. It certainly is a curious world; it certainly does not look like a world constructed in such a manner as to produce eternal happiness; and it would be very far from the truth, I think, for any being at the present time to pronounce it very good; everything seems to show us that goodness, in a great degree, has fled from this creation. If we partake of the elements, death is there in all its forms and varieties; and when we desire to rejoice, sorrow is there, mingling itself in every cup; and woe, and wretchedness, and misery, seem to be our present doom.

There is something, however, in man, that is constantly reaching forward after happiness, after life, after pleasure, after something to satisfy the longing desire that dwells within his bosom. Why is it that we have such a desire? And why is it that it is not satisfied? Why is it that this creation is so constructed? And why is it that death reigns universally over all living earthly beings? Did the great Author of creation construct this little globe of ours subject to all these changes, which are calculated to produce sorrow and death among the beings that inhabit it? Was this the original condition of our creation? I answer, no; it was not so constructed. But how was it made in the beginning? All things that were made pertaining to this earth were pronounced "very good." Where there is pain, where there is sickness, where there is sorrow, and where there is death, this saying cannot be understood in its literal sense; things cannot be very good when something very evil reigns and has universal dominion.

We are, therefore, constrained to believe, that in the first formation of our globe, as far as the Mosaic history gives us information, everything was perfect in its formation; that there was nothing in the air, or in the waters, or in the solid elements, that was calculated to produce misery, wretchedness, unhappiness, or death, in the way that it was then organized; not but what the same elements, organized a little differently, would produce all these effects, but as it was then constructed, we must admit that every particle of air, of water, and of earth, was so organized as to be capable of diffusing life and immortality through all the various species of animated existence, immortality reigned in every department of creation; hence it was pronounced very "good."

When the Lord made the fowls of the air, and the fishes of the sea, to people the atmospheric heavens, or the watery elements, these fowls and fishes were so constructed in their nature as to be capable of eternal existence. To imagine anything different from this, would be to suppose the Almighty to form that which was calculated to produce wretchedness and misery. What says the Psalmist David upon this subject? He says that all the works of the Lord shall endure for ever. Did not the Lord make the fish? Yes. Did He not make the fowls of the heavens? Yes. Did He not make the beasts of the field, and the creeping things, and the insects? Yes. Did they endure for ever? They apparently do not; and yet David says all His works are constructed upon that principle. Is this a contradiction? No. God has given some other particulars in relation to these works. He has permitted the destroyer to visit them, who has usurped a certain dominion and authority, carrying desolation and ruin on every hand; the perfections of the original organizations have ceased. But will the Lord for ever permit these destructions to reign? No. His power exists, and the power of the destroyer exists. His power exists, and the power of death exists; but His power exceeds all other powers; and consequently, wherever a usurper comes in and lays waste any of His works, He will repair those wastes, build up the old ruins, and make all things new; even the fish of the sea, and the fowls of the heavens, and the beasts of the earth, must yet, in order to carry out the designs of the Almighty, be so constructed as to be capable of eternal existence.

It would be interesting to know something about the situation of things when they were first formed, and how this destroyer happened to make inroads upon this fair creation; what the causes were, and why it was permitted. Man, when he was first placed upon this earth, was an immortal being, capable of eternal endurance; his flesh and bones, as well as his spirit, were immortal and eternal in their nature; and it was just so with all the inferior creation—the lion, the leopard, the kid, and the cow; it was so with the feathered tribes of creation, as well as those that swim in the vast ocean of waters; all were immortal and eternal in their nature; and the earth itself, as a living being, was immortal and eternal in its nature. "What! is the earth alive, too?" If it were not, how could the words of our text be fulfilled, where it speaks of the earth's dying? How can that die that has no life? "Lift up your eyes to the heavens above," says the Lord, "and look upon the earth beneath; the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner." In like manner! What! the earth and the heavens to die? Yes, the material heavens and earth must all undergo this change which we call death; and if so, the earth must be alive as well as we. The earth was so constructed that it was capable of existing as a living being to all eternity, with all the swarms of animals, fowls, and fishes that were first placed upon the face thereof. But how can it be proved that man was an immortal being? We will refer you to what the Apostle Paul has written upon this subject; he says that by one man came death; and he tells us how it came; it was by the transgression of one individual that death was introduced here. But did transgression bring in all these diseases and this sorrow, this misery and wretchedness, over the whole face of this creation? Is it by the transgression of one person that the very heavens are to vanish away as smoke, and the earth is to wax old like a garment? Yes, it is by the transgression of one; and if it had not been for his transgression, the earth never would have been subject to death. Why? Because the works of the Lord are so constructed as to exist for ever; and if death had come in without a cause, and destroyed the earth, and laid waste the material heavens, and produced a general and utter overthrow and ruin in this fair creation, then the works of the Lord would have ceased to endure according to the promise, being imperfect in their construction, and consequently not very good.

But what was this sin, and what was the nature of it? I will tell you what it was; it was merely the partaking of a certain kind of fruit. But, says one, I should think there is no harm in eating fruit. There would not be unless God gave a command upon the subject. There are things in nature that would be evil without a commandment; if there were no commandment, it would be evil for you to murder an innocent being, and your own conscience would tell you it was an evil thing. It is an evil for any individual to injure another, or to infringe upon the rights of another, independent of any revealed law; for the savage, or that being who has never heard of the written laws of heaven—who has never heard of the revealed laws of God with regard to these principles, as well as the Saint, knows that it is an evil to infringe upon the rights of another; the very nature of the thing shows that it is an evil; but not in regard to many other things that are evil; which are only made evil by commandment.

For instance, here is the Sabbath day; a person that never heard the revealed law of God upon the subject never could conceive that it was an evil to work on the Sabbath day; he would consider it just as right to work on the first day of the week, as on the seventh; he would perceive nothing in the nature of the thing by which he could distinguish it to be an evil. So with regard to eating certain fruits; there is no evil in it of itself, it was the commandment of the Great God that made it an evil. He said to Adam and Eve: "Here are all the fruits of the garden; you may eat of them freely except this one tree that stands in the midst of the garden; now beware, for in the day you eat thereof you shall surely die." Don't we perceive that the commandment made this an evil? Had it not been for this commandment, Adam would have walked forth and freely partaken of every tree, without any remorse of conscience; just as the savage, that never has heard the revealed will of God, would work on the Sabbath, the same as on any other day, and have no conscience about the matter. But when a man murders, he knows it to be an injury, and he has a conscience about it, though he never heard of God; and so with thousands of other evils. But why did the Lord place man under these peculiar circumstances? Why did He not withhold the commandment, if the partaking of the fruit, after the commandment was given, was sin? Why should there have been a commandment upon the subject at all, inasmuch as there was no evil in the nature of the thing to be perceived or understood? The Lord had a purpose in view; though he constructed this fair creation, as we have told you, subject to immortality, and capable of eternal endurance, and though He had constructed man capable of living for ever, yet He had an object in view in regard to that man, and the creation he inhabited. What was the object? And how shall this object be accomplished?

Why, the Lord wanted this intelligent being called man, to prove himself; inasmuch as he was an agent. He desired that he should show himself approved before his Creator. How could this be done without a commandment? Can you devise any possible means? Is there any person in this congregation having wisdom sufficient to devise any means by which an intelligent being can show himself approved before a superior intelligence, unless it be by administering to that man certain laws to be kept? No. Without law, without commandment or rule, there would be no possible way of showing his integrity; it could not be said that he would keep all the laws that govern superior orders of beings, unless he had been placed in a position to be tried, and thus proven whether he would keep them or not. Then it was wisdom to try the man and the woman, so the Lord gave them this commandment; if He had not intended the man should be tried by this commandment, He never would have planted that tree, He never would have placed it in the midst of the garden. But the very fact that He planted it where the man could have easy access to it, shows that He intended man should be tried by it, and thus prove whether he would keep His commandments or not. The penalty of disobedience to this law was death.

But could He not give a commandment, without affixing a penalty? He could not; it would be folly, even worse than folly, for God to give a law to an intelligent being, without affixing a penalty to it if it were broken. Why? Because all intelligent beings would discard the very idea of a law being given, which might be broken at pleasure, without the individuals breaking it being punished for their transgression. They would say: "Where is the principle of justice in the giver of the law? It is not there; we do not reverence Him nor His law; justice does not have an existence in His bosom; He does not regard His own laws; for He suffers them to be broken with impunity, and trampled under foot by those whom He has made; therefore we care not for Him or His laws, nor His pretended justice; we will rebel against it." What would have been the use of it if there had been no penalty affixed?

But what was the nature of this penalty? It was wisely ordained to be of such a nature as to instruct man. Penalties inflicted upon human beings here, by governors, kings, or rulers, are generally of such a nature as to benefit them. Adam was appointed lord of this creation; a great governor, swaying the sceptre of power over the whole earth. When the governor, the person who was placed to reign over this fair creation, had transgressed, all in his dominions had to feel the effects of it, the same as a father or a mother who transgresses certain laws, frequently transmits the effects thereof to the latest generations. How often do we see certain diseases becoming hereditary, being handed down from father to son for generations. Why? Because in the first instance there was a transgression, and the children partook of the effects of it.

And what was the fullest extent of the penalty of Adam's transgression? I will tell you—it was death. The death of what? The death of the immortal tabernacle—of that tabernacle where the seeds of death had not been, that was wisely framed, and pronounced very good; the seeds of death were introduced into it. How, and in what manner? Some say there was something in the nature of the fruit that introduced mortality. Be this as it may, one thing is certain, death entered into the system; it came there by some means, and sin was the main spring by which this monster was introduced. If there had been no sin, old Father Adam would at this day have been in the Garden of Eden, as bright and as blooming, as fresh and as fair, as ever, together with his lovely consort Eve, dwelling in all the beauty of youth.

By one man came death—the death of the body. What becomes of the spirit when the body dies? Will it be perfectly happy? Would old Father Adam's spirit have gone back into the presence of God, and dwelt there eternally, enjoying all the felicities and glories of heaven, after his body had died? No; for the penalty of that transgression was not limited to the body alone. When he sinned, it was with both the body and the spirit that he sinned; it was not only the body that ate of the fruit, but the spirit gave the will to eat; the spirit sinned therefore as well as the body; they were agreed in partaking of that fruit. Was not the spirit to suffer, then, as well as the body? Yes. How long? To all ages of eternity, without any end; while the body was to return back to its mother earth, and there slumber to all eternity. That was the effect of the fall, leaving out the plan of redemption; so that, if there had been no plan of redemption prepared from before the foundation of the world, man would have been subjected to an eternal dissolution of the body and spirit—the one to lie mingling with its mother earth, through all ages of eternity, and the other to be subject throughout all future duration, to the power that deceived and led him astray; to be completely miserable, or, as the Book of Mormon says, "dead as to things pertaining to righteousness"; and I defy any such beings to have any happiness when they are dead as to things pertaining to righteousness. To them, happiness is out of the question; they are completely and eternally miserable, and there is no help for them, laying aside the atonement. That was the penalty pronounced upon Father Adam, and upon all the creation of which he was made lord and governor. This is what is termed original sin, and the effect of it.

But there is a very curious saying in the Book of Mormon, to which I now wish to refer your minds; it reads thus: "Adam fell that man might be, and men are that they might have joy." Says one: "If Adam had not fallen, then there could not have been any posterity." That is just what we believe; but how do you get along with that saying which was given previous to the fall, where he was commanded to multiply and replenish the earth." How could he have multiplied and fulfilled this commandment, if "Adam fell that man might be?" Let me appeal to another saying in the New Testament: "Adam was not deceived; but the woman, being deceived, was in the transgression," says the Apostle Paul. Well, after the woman was deceived, she became subject to the penalty; yes, after she had partaken of the forbidden fruit, the penalty was upon her, and not upon Adam; he had not partaken of the fruit, but his wife had. Now, what is to be done? Here are two beings in the Garden of Eden, the woman and the man; she has transgressed, has broken the law, and incurred the penalty. And now, suppose the man had said, "I will not partake of this forbidden fruit"; the next word would have been, "Cast her out of the garden; but let Adam stay there, for he has not sinned, he has not broken the commandment, but his wife has; she was deceived, let her be banished from the garden, and from my presence, and from Adam's presence; let them be eternally separated." I ask, on these conditions, could they fulfil the first great commandment? They could not. Adam saw this, that the woman was overcome by the devil speaking through the serpent; and when he saw it, he was satisfied that the woman would have to be banished from his presence; he saw, also, that unless he partook of the forbidden fruit, he could never raise up posterity; therefore the truth of that saying in the Book of Mormon is apparent that "Adam fell that men might be." He saw that it was necessary that he should with her partake of sorrow and death, and the varied effects of the fall, that he and she might be redeemed from these effects, and be restored back again to the presence of God.

This tree, of which they both ate, was called the tree of knowledge of good and evil. Why was it thus termed? I will explain a mystery to you, brethren, why this was called so. Adam and Eve, while in the Garden of Eden, had not the knowledge you and I have; it is true, they had a degree of intelligence, but they had not the experience, they had not the knowledge by experience, which you and I have; all they knew was barely what they knew when they came there; they knew a commandment had been given to them, and they had sufficient knowledge to name the beasts of the field as they came up before them; but as for the knowledge of good, they did not have it, because they never had anything contrary to good placed before them.

We will bring up an example. For instance, suppose you had never tasted anything that was sweet—never had the sensation of sweetness—could you have any correct idea of the term sweetness? No. On the other hand, how could you understand bitter if you never had tasted bitterness? Could you define the term to them who had experienced this sensation, or knew it? No. I will bring another example. Take a man who had been perfectly blind from his infancy, and never had seen the least gleam of light, could you describe colors to him? No. Would he know anything about red, blue, violet, or yellow? No; you could not describe it to him by any way you might undertake. But by some process let his eyes be opened, and let him gaze upon the sunbeams that reflect upon a watery cloud, producing the rainbow, where he would see a variety of colors, he could then appreciate them for himself; but tell him about colors when he is blind, he would not know them from a piece of earthenware. So with Adam previous to partaking of this fruit; good could not be described to him, because he never had experienced the opposite. As to undertaking to explain to him what evil was, you might as well have undertaken to explain to a being that never had, for one moment, had his eyes closed to the light, what darkness is. The tree of knowledge of good and evil was placed there that man might gain certain information he never could have gained otherwise; by partaking of the forbidden fruit he experienced misery, then he knew that he was once happy, previously he could not comprehend what happiness meant, what good was; but now he knows it by contrast, now he is filled with sorrow and wretchedness, now he sees the difference between his former and present condition, and if by any means he could be restored to his first position, he would be prepared to realize it, like the man that never had seen the light. Let the man to whom all the beauties of light have been displayed, and who has never been in darkness, be in a moment, in the twinkling of an eye, deprived of his natural sight; what a change this would be to him; he never knew anything about darkness before; he never understood the principle at all; it never entered the catalogue of his ideas, until darkness came upon him, and his eyesight was destroyed; now he can comprehend that the medium he once existed in was light. Now, says he, if I could only regain my sight, I could appreciate it, for I understand the contrast; restore me back again to my sight, and let me enjoy the light I once had; let me gaze upon the works of creation, let me look on the beauties thereof again, and I will be satisfied, and my joy will be full. It was so with Adam; let the way be prepared for his redemption, and the redemption of his posterity, and all creation that groans in pain to be delivered, let them be restored back again to what they lost through the fall, and they will be prepared to appreciate it.

In order to show you the dire effects of the fall, it is not only necessary to say that old Father Adam has experienced that penalty, and laid down his body in the dust; but all generations since that time have experienced the same; and you and I and every man and woman, and child, have to undergo that penalty; it will be inflicted upon us and thus will the law of God be magnified, His words fulfilled, and justice have its demands. It is not because of our sins that we die; it is not because we have transgressed that we die; it is not because we may commit murder or steal, or plunder, or rob, or take the name of the Lord in vain; it is not these things that bring the death of the body; but it is Adam's sin that makes the little child die, that makes kings, princes and potentates die, and that has made all generations die from his day down to the present time. Don't you think there ought to be some way to redeem us from this dreadful calamity? We had no hand in the transgression of Adam; you and I were not there to participate in it; but it was our great father who did it, and we are suffering the effects of it.

Cannot some of the wise medical men of the age, some of the great physicians and doctors of the day, who have studied medicine all their life, can they not imagine something new, that will relieve the posterity of Adam from this awful calamity? They have not done it yet. Dr. Brandreth recommended his medicine for all kinds of diseases, and even it was said that steamboats were propelled by its power; but it made no man immortal; it did not save one man; and it is doubtful in the extreme, it is certain that no man in this mortality has ever discovered that medicine which will relieve us from these awful effects transmitted from Father Adam to this present time. There is a remedy, but it is not to be found in the catalogue of the inventions of man; it is not to be found in the bowels of the earth; or dug out of any mines; it is not to be purchased by the gold of California, or the treasures of India. What is it, and how was it discovered? It was the Being who made man, that made him immortal and eternal, that Being whose bosom is filled with mercy, as well as justice, that exercises both attributes. and shows to all creation that He is a merciful God, as well as a God of justice; it was He that discovered this wonderful remedy to preserve mankind from the effects of this eternal death. But when is it to be applied? Not immediately, for that would frustrate His designs; when the body has gone back into the dust and after man has suffered sufficiently long for the original sin, He then brings him forth to enjoy all the bloom of immortality; He tells death to trouble him no more; He wipes away all tears from his eyes, for he is prepared to live for ever, and gaze upon His glory and dwell in His presence.

This great Redeemer is stronger than death, more powerful than that direful monster who has come into the world, and laid siege to all the inhabitants thereof; He will banish it out of this creation. How will He do it? If the penalty of the original sin be the eternal separation of body and spirit, how can justice have all its demands, and mercy be shown to the transgressor? There is a way and how? It is by the introduction of His Only Begotten Son, the Son of His own bosom, the first born of every creature, holding the birthright over every creation He has made, and holding the keys of salvation over millions of worlds like this; he has a right to come forth and suffer the penalty of death for the fallen sons and daughters of man. He offered his own life; says he, "Father, I will suffer death, though I have not merited it; let me suffer the demands of the law. Here I am innocent in thy presence; I have always kept thy laws from the day of my birth among thy creations, throughout ages past down to the preesnt time; I have never been rebellious to thy commandments; and now I will suffer for my brethren and sisters; let thy justice be magnified and made honorable; here am I; let me suffer the ends of the law, and let death and the grave deliver up their victims, and let the posterity of Adam all be set free, every soul of them without an exception." This is the way that justice is magnified and made honorable, and none of the creations of the Almighty can complain of Him, that He has not answered the ends of justice; no intelligent being can say, "You have deviated from your words." Justice has had its demands in the penalties that were inflicted upon the Son of God, so far as Adam's transgression is concerned.

I will explain a little further. So far as that transgression is concerned, all the inhabitants of the earth will be saved. Now understand me correctly. If there are any strangers present, that have not understood the views of the Latter-day Saints, I wish you to understand that we have no reference in any way to our own personal sins; but so far as the original sin of Father Adam is concerned, you and I will have to suffer death; and every man and woman that ever lived on this globe will be redeemed from that sin. On what condition? I answer, on no condition whatever on our part. "But," says one, "where I came from they tell me I ought to repent for the original sin." I care not what they tell you, you will be redeemed from the original sin, with no works on your part. Jesus has died to redeem you from it, and you are as sure to be redeemed, as you live upon the face of this earth. This is the kind of universal redemption the "Mormons" believe in, though in one sense of the word, it is a different kind of universal redemption from that which the nations have been in the habit of hearing. We believe in the universal redemption of all the children of Adam into the presence of God, so far as the sins of Adam are concerned. They will obtain a universal redemption from the grave. It matters not how wicked you are; if you have murdered all the days of your life, and committed all the sins the devil would prompt you to commit, you will get a resurrection; your spirit will be restored to your body. If Jesus had not come, all of us would have slumbered in the grave; but now, wicked as we may be, if we go down to the grave blaspheming the name of the Lord, we shall as sure come up again as we go down there. This is free grace without works; all this comes to pass without works on the part of the creature.

Now let us pause upon another subject as we pass along. Don't you know, my hearers, that there has been another law given since man has become a mortal being? Is it the Book of Mormon? No. After man became a mortal being, the Lord gave him another law. What was it? "You have now got into a condition that you know good and evil by experience, and I will give you a law adapted to your capacity," says the Lord, "and I now command you, that you shall not do evil."

What is the penalty? Second death. What is that? After you have been redeemed from the grave and come into the presence of God, you will have to stand there to be judged; and if you have done evil, you will be banished everlastingly from His presence, body and spirit united together; this is what is called the second death. Why is it called the second death? Because the first is the dissolution of body and spirit, and the second is merely a banishment, a becoming dead to the things of righteousness; and as I have already remarked, wherever a being is placed in such a condition, there perfect misery reigns; I care not where you place them; you may take any of the celestial worlds and place millions of beings there that are dead to righteousness and how long would it be before they make a perfect hell of it? They would make a hell of any heaven the Lord ever made. It is the second death, the penalty attached to the commandment given to the postrity of Adam, viz., "You shall cease to do evil; for if you cease to do evil, you shall be redeemed from Adam's transgression, and brought back into my presence; and if you cease not to do evil, you shall be punished with everlasting destruction from my presence, and from the glory of my power," saith the Lord.

"But," says one, "He is so merciful that He would not inflict such a penalty upon us." Have you ever seen a man who has escaped from the first? Or who had any prospect of it? No; you cannot find a remedy to hinder him from going down to his grave. Has there been any escape for any individual for six thousand years past? Now, if the Lord has been punctual to make every man, woman and child, suffer the penalty of the first transgression, why should you suppose that you can stand in His presence, and behold the glory of His power, and have everlasting life and happiness, when He has told you that you should be banished therefrom, that the second death should be inflicted upon you? For the first provocation, He has fulfilled to the very letter the penalty of the law, so will He in the second, and there is no escape. Says one, "Is there no escape?" No; not so far as you are able to provide. But I will tell you that there is a redemption for man from this second death or penalty, and the Lord remains a perfect, just Being, His justice being magnified.

There is a way of escape from the effects of your own individual transgressions, but it is different from the redemption from the original sin of Adam. The redemption from that sin was universal without works, but the redemption from your own personal sins is universal with works on the part of the creature, universal in its nature, because it is free to all, but not received by all. The salvation, or redemption from your own sins, is not by free grace alone, it requires a little work. But what are the works? Jesus Christ, through his death and sufferings, has answered the penalty, on condition that you believe in him, and repent of your sins, and be baptized for the remission of them, and receive the gift of the Holy Ghost, by the laying on of hands, and continue humble and meek and prayerful, until you go down to your graves; and on these conditions, Jesus will plead for you before the Father, and say, "Father, I not only died for Adam's sin, but for the sins of all the world, inasmuch as they believe in my Gospel; and now these individuals have repented, they have reformed their lives, and have become like little children in my sight, and have performed the works I have given them to do, and now, Father, may they be saved with an everlasting salvation in thy presence, and sit down with me on my throne, as I have overcome and sit down with thee on thy throne; and may they be crowned with all the sanctified, with immortality and eternal life, no more to be cast away."

Don't you think the Father would accept an appeal of this kind from His Only Begotten Son? Yes, He is our Mediator, to plead before the Father for those who will comply with his commands, and the laws of his Gospel. The way is simple, so simple and easy that many step over it and say, "Oh, that is of no consequence, it is of no avail; it will do no good to be baptized in water." But if the Lord had not constructed it upon a simple plan, adapted to the capacities of all men, they might have had some excuse; but as it is, they have none; all you have to do is to believe that Jesus Christ is the Son of God, turn away from your sins, cease to do evil, saying: "Father, I will cease from this time henceforth to sin, and will do the works of righteousness; I will try to do good all the days of my life; and I witness this before thee by this day going down into the waters of baptism; and thus cast off the old man, with his deeds," and henceforth live in newness of life. If you will do this, you will be redeemed from your own sins, and the penalty thereof, and be lifted up to dwell in the presence of God, just as sure as you have been redeemed or lifted up from the waters of baptism. This is the Gospel, the first principles thereof, by which you can be redeemed from your own sins; and by and by death will come, and it will be sweet to you, for Jesus has suffered the penalty of sin; the pangs of sin are gone, and you will fall asleep in peace, having made sure your salvation, and having done your duty well, like those whose funeral sermon we are preaching this morning; and thus you will fall asleep, with a full assurance that you will come up in the morning of the first resurrection, with an immortal body, like that which Adam had before he partook of the forbidden fruit. This is the promise to them that fall asleep in Jesus.

When our spirits leave these bodies, will they be happy? Not perfectly so. Why? Because the spirit is absent from the body; it cannot be perfectly happy while a part of the man is lying in the earth. How can the happiness be complete when only a part of the redemption is accomplished? You cannot be perfectly happy until you get a new house. You will be happy, you will be at ease in paradise; but still you will be looking for a house where your spirit can enter, and act as you did in former times, only more perfectly, having superior powers. Consequently, all the holy men that have lived in days of old, have looked forward to the resurrection of their bodies; for then their glory will be complete.

What did Paul say upon this subject? He said, "I have fought a good fight; I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day." Do you understand this passage? Remember that this crown that Paul speaks of was not to be given in the day we die; but it is to be given in "that day"—the day of the Lord's appearing; it is to be given to all those that love his appearing; then is the time that Paul will get his crown; then is the time that the Saints who fall asleep in our day will receive their crowns—crowns of rejoicing, kingly crowns. What good would a crown do to a man who is miserable and wretched? Many persons have worn crowns in this life; tyrants have had crowns of diamonds and gold; but what benefit are they? None at all, except to a being who has made himself perfectly happy by his obedience. But what are we to understand by this crown of righteousness, which is to be given to the Saints? We understand that it is actually to be a crown of glory; that they are to be kings in reality. John speaks in the first chapter of his Revelations to the Churches in his day, and represents the

Saints to be kings and priests; he says, "Christ hath made us kings and priests unto God and His Father"; and this, too, while in this life.

In another place he speaks of those who are dead, about their singing a new song: "And they sung a new song, saying, "Thou hast redeemed us, O God, by thy blood, out of every kindred and tongue, and people, and nation, and hast made us unto our God kings and priests." Here then, we find, from the first chapter, that they were made kings and priests before they were dead. And in the next quotation, we find that they still retained their kingly office after death, and actually had made songs to express their happy condition—Thou "hast made us kings and priests." Now we see the reason why they are to wear crowns, for they will be made kings and priests on the earth; the Lord, then, must have some way to give this kingly power.

Do you understand this, brethren and sisters? If you were to speak, I should hear innumerable voices respond: "Yes, we understand it; the Lord has revealed the ordinances; we know how the sons and daughters of God obtain this kingly office, while living here in this mortal tabernacle."

We will pass over that; suffice it to say, that death does not wrench it from them; for they are to be kings, not for a day or for this short life, but they are to remain through all eternity kings, having their thrones, and acting in the duties belonging to their kingly office. Compared with this, what are all the little, petty kingdoms of this earth worth? They are not worth one snap of the finger. The kings of the world exercise a certain authority over the nations, over their subjects, issuing laws, and framing governments and controlling them; and do you suppose that the Saints will be kings in the eternal world, and sit down upon thrones, in silence, not exercising the functions of their office? No. That is not the way the Lord has organized His creations; if there are kings, you depend upon it they will have kingdoms under their control; they will have authority and dominion; they will give laws to those subjects over whom they bear rule; they will control them by the priestly office, for it is combined with the kingly office, and neither can be separated and contracted in His feelings, in His views and disposition, that He would limit the authority of the priestly office to this little globe we inhabit. No. God has more expansive views; His works are without beginning, and without end; they are one eternal round. What kind of works are they? They are to make creations and people them with living beings, and place them in a condition to prove themselves; and to exercise the kingly and priestly office to redeem them after they have suffered pain, and sorrow, and distress; and to bring them up into the presence of God; that they, in their turn, may become kings and priests for other creations that shall be made, and that shall be governed and ruled over by those possessing the proper authority.

We do not believe that everything has to be limited to this little space of time in this world; but the Saints will be doing a work that will be adapted to beings that are the sons of God in the fullest sense of the word, that are precisely like their Father; and if so, they will be like Gods, and will hold dominion under that Being who is the Lord of lords; and they will hold it through all eternity.

We will come back to our text. We have been talking about the funeral sermon of the earth; the earth is to wax old like a garment and pass away. I have already proved to you the redemption of man, and how he will become immortal and eternal; now let us look after his inheritance; we will see if he is to be lifted up in space, without any inheritance to stand upon, without any land upon which to raise manna for eating, or flax for the spinning and making of fine robes and other wearing apparel. Let us see if it is to be a shadowy existence, like the God that is served by Christendom, "without body, parts, and passions," and located "beyond the bounds of time and space."

The earth is to die; it has already received certain ordinances and will have to receive other ordinances for its recovery from the fall. We will go back to the creation. In the first account we have of the earth, it was enveloped in a mass of water; it was called forth from the womb of liquid elements. Here was the first birth of our creation—the waters rolled back and the dry land appeared, and was soon clothed upon with vegetable and animal existence. This was similar to all other births, being first encompassed in a flood of mighty waters, it burst forth from them and was soon clothed with all the beauties of the vegetable kingdom. By and bye it became polluted by Adam's transgression, and was thus brought under the sentence of death, with all things connected with it; and as our text says, it must wax old and die, in like manner as the inhabitants upon the face thereof.

The heavens and the earth were thus polluted, that is, the material heavens, and everything connected with our globe; all fell when man fell, and became subject to death when man became subject to it. Both man and the earth are redeemed from the original sin without ordinances; but soon we find new sins committed by the fallen sons of Adam, and the earth became corrupted before the Lord by their transgressions. It needs redeeming ordinances for these second transgressions. The Lord ordained baptism or immersion of the earth in water, as a justifying ordinance. Said he to Noah: "Build an ark for the saving of thyself and house, for I will immerse the earth in water, that the sins which have corrupted it may be washed away from its face." The fountains of the great deep, and the windows on high, were opened and the rains came and overwhelmed the earth, and the dry land disappeared in the womb of the mighty waters, even as in the beginning. The waters were assuaged; the earth came forth clothed with innocence, like the new-born child, having been baptized or born again from the ocean flood; and thus the old earth was buried with all its deeds, and arose to newness of life, its sins being washed away, even as man has to be immersed in water to wash away his own personal sins.

By and bye the earth becomes corrupted again, and the nations make themselves drunken with the wine of the wrath of great Babylon; but the Lord has reserved the same earth for fire; hence He says by the Prophet Malachi, "Behold, the day cometh that shall burn as an oven, etc." A complete purification is again to come upon the earth and that, too, by the more powerful element of fire; and the wicked will be burned as stubble. When is this to be? Is it to be before the earth dies? This is a representation of the baptism that is received by man after he has been baptized in water; for he is then to be baptized with fire and the Holy Ghost, and all his sins entirely done away; so the earth will be baptized with fire, and wickedness swept away from its face, so that the glory of God shall cover it. As the waters cover the great deep, so will the earth be overwhelmed and immersed in the glory of God and His Spirit be poured out upon all flesh, before the earth dies. After this purifying ordinance, there will be a thousand years of rest, during which righteousness shall abound upon the face of the earth; and soon after the thousand years have ended, the words of the text shall be fulfilled: "The heavens shall vanish away like smoke, and the earth shall wax old like a garment," etc. When the earth waxes old and has filled the measure of its creation, and all things have been done according to the mind and will of God, He will say to the earth, "Die." What will be its death? Will it be drowned? No; it is to die through the agency of fire; it is to suffer a death similar to many of the martyrs; the very elements themselves are to melt with fervent heat, and the hills are to be made like wax before the Lord. Will the earth be annihilated? No, there is no such word in all His revelations; such a thing was never known in the bosom of the Almighty, or any other being, except in the imaginations of some of the moderns who have declared that the globe was to become like the "baseless fabric of a vision." It is one of the sectarian folies, that the elements and everything else are to be completely struck out of existence. The Lord never revealed, or thought of, or even hinted at such a thing.

The earth will not be annihilated, any more than our bodies are after being burned. Every chemist knows that the weight of a thing is not diminished by burning it. The present order of things must be done away, and, as the Apostle John says, all things must become new; and he tells us the time when: it is to be after the millennium. The passing away is equivalent to death, and all things being made new is equivalent to the resurrection. Is the new earth to be made precisely like this earth? No; but as this earth was, before sin entered into it; and we shall inherit it.

This is our heaven, and we have the title to it by promise, and it will be redeemed through the faith and prayers of the Saints, and we shall get a title from God to a portion of it as our inheritance.

O ye farmers, when you sleep in the grave, don't be afraid that your agricultural pursuits are forever at an end; don't be fearful that you will never get any more landed property; but if you be Saints, be of good cheer, for when you come up in the morning of the resurrection, behold! there is a new earth made, wherein dwells righteousness, and blessed are ye, for ye shall inherit it. "Blessed are the meek," says our Savior, "for they shall inherit the earth," though they have died without a foot of land. The Latter-day Saints were driven from one possession to another, until they were driven beyond the pale of civilization into the deserts, where it was supposed they would die, and that would be the last of them; but behold, they have a firm hold upon the promise that the meek shall inherit the earth, when they come here with immortal bodies capable of enjoying the earth. True, we can have plenty of the things of this life in their cursed condition; but what are all these things? They are nothing. We are looking for things in their immortal state, and farmers will have great farms upon the earth when it is so changed. "But don't be so fast," says one, "don't you know that there are only about 197,000,000 of square miles, or about 126,000,000,000 of acres upon the surface of the globe? Will this accommodate all the inhabitants after the resurrection?" Yes; for if the earth should stand 8,000 years, or eighty centuries, and the population should be a thousand millions in every century, that would be eighty thousand millions of inhabitants; and we know that many centuries have passed that would not give the tenth part of this; but supposing this to be the number, there would then be over an acre and a half for each person upon the face of the globe.

But there is another thing to be considered. Are the wicked to receive the earth as an inheritance? No; for Jesus did not say, Blessed are the wicked, for they shall inherit the earth; this promise was made only to the meek. Who are the meek? None but those who receive the ordinances of the Gospel, and live according to them; they must receive the same ordinances the earth has received, and be baptized with fire and with the Holy Ghost, as this earth will be when Jesus comes to reign upon it a thousand years; and be clothed upon with the glory of God, as this earth will be; and after they have died as the earth will die, they will have to be resurrected, as this earth will be resurrected, and then receive their inheritance upon it.

Look at the seventeen centuries that have passed away on the eastern hemisphere, during which time the sound of the Gospel has never been heard from the mouth of an authorized servant of God. Suppose now that out of the vast number of the population of this earth, one in a hundred should receive the law of meekness, and be entitled to receive an inheritance upon the new earth, how much land would they receive? We answer, they would receive over 150 acres, which would be quite enough to raise manna, and to build some habitations upon, and some splendid mansions; it would be large enough to raise flax to make robes of, and to have beautiful orchards of fruit trees; it would be large enough to have our flower gardens, and everything the agriculturist and the botanist want, and some to spare.

What would be done with the spare portions Let me tell you of one thing which perhaps some of you have never thought of. Do you suppose that we shall get up out of the grave, male and female, and that we shall not have the same kind of affections and endearments and enjoyments that we have here? The same pure feelings of love that exist in the bosoms of the male and female in this world will exist with sevenfold intensity in the next world, governed by the law of God; there will be no corruptions, nor infringements, upon one another's rights. Will not a man have his own family? Yes; he will also have his own mansion and farm, his own sons and daughters. And what else? Why, the fact is, man will continue to multiply and fill up this creation, inasmuch as it is not filled up by the resurrected saints after it is made new.

And what will he do when this is filled up? Why, he will make more worlds, and swarm out like bees from the old hive, and prepare new locations. And when a farmer has cultivated his farm and raised numerous children, so that the space is beginning to be too strait for them, he will say, "My sons, yonder is plenty of matter, go and organize a world, and people it, and you shall have laws to govern you, and you shall understand and comprehend through your experience the same things that we know." And thus it will be one eternal round, and one continual increase; and the government will be placed under those that are crowned as kings and priests in the presence of God.

Much more might be said, for we have only just touched upon these things, only turned the key that you may look through the door and discern a little of the glories that await the Saints. Let me tell you, it has not entered into the heart of man to conceive the things which God has laid up for them that love Him, unless he is filled with the Holy Ghost, and by vision gazes upon the thrones and the dominions, the principalities and powers, that are placed under His control and dominion; and He shall sway a righteous sceptre over the whole.

This we will consider a kind of resurrection sermon for this creation, and all the righteous that shall inherit it. We have not time in this discourse to preach the resurrection of the wicked, nor point out the place of their location.

JD 1:280-294

FIVE

Modern Epistles

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1. *EXHORTATION TO SAINTS*

Latter-day Saints, permit us to address a few words of exhortation to you, relative to your general duties. You have heard the Gospel proclaimed by the servants of the Most High; you have believed the same, have confessed your sins to God, have put away evil practices, have made a most solemn covenant to sin no more; you have been baptized in water, have received a remission of past sins, been filled with the Holy Ghost, and your names have been enrolled among the children of this latter-day kingdom. Though in the world, yet you are not the children of this world; you have been born of God; your relationships have greatly changed; you have placed yourselves under new obligations and responsibilities; new duties devolve upon you. Your covenants require you to walk blameless before the Lord. Do you seek with all your hearts to fulfil these requirements? Do you so live as to retain the Spirit of God in your hearts? Remember that God requires you to cease from all sin, to overcome all unholy passions, to bring your appetites in full subjection to his laws. For wise purposes, God has given you appetites and passions, and has given you laws to control the same. Do not pray for these attributes of your nature to be taken away; but Pray ~~party~~ for strength and grace to submit them to the will of him who has given them to you.

Anger is a passion wisely given to intelligent beings, intended for a good purpose; but it is one easily perverted by fallen beings into an instrument of much evil. It is a passion pertaining to the Almighty, who is angry with the wicked every day. Righteous anger is a feeling of indignation against sin, a feeling of justice, a feeling that the evil doer merits punishment. This kind of anger is justifiable, whether it exists in the bosom of God, angels, or men; but anger founded upon any other principle is sinful, and when cultivated and indulged in out of its proper channel, it brings misery and wretchedness upon all its unhappy votaries. Because we are so liable to sin through an improper indulgence of anger, is it right to pray for a destruction of the attribute? It certainly is not; for if man were dispossessed of this attribute, he would be unfit for a kingdom, where justice and judgment were the characteristics of the throne, he would be unfit for the society of the heavenly hosts, unfit for celestial, terrestrial, or telestial glory. Anger, founded on justice and properly governed, is essential to the happiness of every kingdom; without it there could be no exaltation, no glory, and man would cease to be man, and dwindle into a nondescript something, beneath the animal creation.

"Be ye angry and sin not," is the exhortation of an ancient Apostle; it is an exhortation befitting all ages. Righteous anger is a heavenly gift, a rich boon, a precious inheritance bequeathed to the spirit of man. But O with what care this heavenly attribute should be guarded! How strict and cautious should be the exercise of its functions! Without the inspiration of that Spirit which searches all things, no man can properly guide this passion of his nature, so as, in all cases, to have a proper sense of pure justice, associated with a proper understanding of the claims of mercy. A misguided zeal, a revengeful feeling against imaginary wrongs, a wicked, selfish motive, may arouse this faculty to commit acts entirely unjustifiable. He who does not control his anger is unworthy to be entrusted with any kind of responsibility. A man who gives way to the ebullition of his feelings, and becomes passionately enraged at trifles, is unworthy of a wife or children. Until he can govern himself, a family is too sacred to be entrusted to his uncontrolled fury. By a few exhibitions of his wrath, he is soon looked upon by his wife as a dangerous, ill-natured, disgusting tyrant; all the tender and affectionate ties which bound them together are snapped asunder. The children skulk from the presence of such a parent with hatred; all the happy social feelings of the family are blasted. Unholy anger in one begets the same feeling in another; the household is divided; the family is broken up, and the seeds of discord are scattered far and wide.

Again, if a wife or mother yields herself a slave to anger, the peace and harmony, so essential to all well-regulated families, are marred. Soft, gentle, kind words, so cheering to both husband and children, are transformed into a torrent of fretfulness, a hideous ding-dong of scolding, rendering home a place of torture, and the family circle a pandemonium. Saints, if you have been guilty of these great evils before you came into the Church, for your own sakes, for the sake of the cause of Christ, for the sake of the peace and quietude of Zion, and for the sake of your future salvation, reform yourselves in these things; set a double guard upon your hearts, a vigilant sentry upon your tongues, and command that this great attribute of your nature, which God ordained for good, shall subserve the purposes of its creation. Let the spiritual man be your master, the natural man your servant; let the spirit triumph over the flesh, and true heaven-born justice succeed in the place of low, degraded, malicious anger. Do not presume to say that you cannot control your anger; for he that is so far lost to everything that is heavenly, that he cannot control himself in this thing, is unworthy of a place among the Saints; he is only fit for the society of the wicked; and the sooner he is expelled from the fellowship of the good, the better it will be for the safety and happiness of those who remain.

Saints of the Most High, children of the kingdom, heads and patriarchs of the unborn generations of Zion, listen to the still, small voice of peace as it gently whispers in the ears of mortals, saying, Arise ye; this is not your rest; seek your home upon the mountains of Zion, upon a land that is afar off; for there has the Lord commanded a blessing, even life for evermore; there has he ordained a covenant of peace, a shelter for the storm-beaten, way-worn pilgrim, a land of rest for the wearied and heavy laden, a peaceful refuge for the poor, downtrodden, honest sons of toil. Come, O ye meek, humble, contrite ones, come to the land, where the Zion of Enoch in ancient glory shone, come to the hill of Zion, to the mountains of the Lord, to the feast of the great Bridegroom; come ye sons of the Millennial morn, gather yourselves in one, prepare to sing of the year of jubilee, of the year of the redeemed, of the Sabbath of creation.

Put far away wrangling, strife, bitterness, and vain jangling; cultivate peace among yourselves, and in your families; learn to be patient and long-suffering, forgiving one another their trespasses, even as your Father in heaven has forgiven you; pray one for another, and let each esteem his brother as himself. Would you enjoy heaven, create by your own acts a heaven within your own bosoms. Would you enjoy Millennial glory, seek for Millennial righteousness; the former will necessarily follow the latter. Be true to your family relations; let husbands be true to their wives; wives to their husbands; parents to children; children to parents; defraud not one another, neither violate the sacred covenants which bind you as families. Be true to the kingdom of God, and the kingdom will be true to you. Forsake not the Lord, and he will not forsake you. Be merciful, and you shall obtain mercy; be charitable, and the heavens shall be full of charity towards you. And finally, let your good works glorify God, and he will glorify you, and exalt you into his presence, and crown you with eternal life where happiness has no end.

July 28, 1866 *Millennial Star*, 28:473-5

2. *FAREWELL MESSAGE TO SAINTS IN EASTERN STATES—NOV.* 8, 1845

Farewell message to the Saints of the Eastern and Middle States.

Dear Brethren: Greetings: The time is at hand for me to bid a long and lasting farewell to these Eastern countries, being included with my family, among the tens of thousands of American citizens who have the choice of death or banishment beyond the Rocky Mountains. I have preferred the latter. It is with the greatest of joy that I forsake this Republic, and all the Saints have abundant reasons to rejoice that they are counted worthy to be cast out as exiles from this wicked nation; for we have received nothing but one continual scene of the most horrid and unrelenting persecutions at their hands for the last sixteen years. If our Heavenly Father will preserve us, and deliver us out of the hands of the bloodthirsty Christians of these United States, and not suffer any more of us to be martyred to gratify their holy piety, I for one shall be very thankful. Perhaps we may have to suffer much in the land of our exile, but our sufferings will be from another cause—there will be no Christian banditti to afflict us all the day long—no holy, pious priests to murder us by the score—no editors to urge on house burning, devastation and death. If we die in the dens and caves of the Rocky Mountains, we shall die where freedom reigns triumphantly. Liberty in a solitary place, and in a desert, is far more preferable than martyrdom in these pious states.

Perhaps the rich may ask, how are they to dispose of their farms and houses so as to get to Nauvoo this winter, and be ready to start early in the spring with the great company? In reply to this inquiry, we observe that they can do it if they only have a disposition. Many of them might have disposed of their property years ago, but have been holding on to the same, for the purpose of getting a greater price, or for fear of losing their property by the ravages of mobs, if they gathered with the Saints; thus they have not been willing to readily comply with the great commandment of God, concerning the gathering, and thus they are deprived of the privilege of sacrificing their property by being driven from the same; but still they can reprieve themselves in some measure, by selling immediately, at all hazards, although they should not get one-third of its real value.

The Lord requires a sacrifice, and he that is not willing, will fail of the blessing. Brethren, now is the time for you to be up and doing, for unless you can get to Nauvoo this winter, it will be entirely needless for you to go in the spring, for you could not arrive in time to leave with the Saints.

We would say to the poor in the East, that it will be of no use for them to go to Nauvoo, unless they have means sufficient to purchase horses, wagons, tents, etc., for it will be in vain for them to think of starting for the Rocky Mountains without these things; and the Church at Nauvoo will have as much as they can possibly do to provide these things for the poor of that place. If they should have any means left after providing for their own poor, they would, of course, be willing to help the poor abroad; the rich in the Branches abroad, should help the poor to horses, wagons, etc., and those who cannot possibly obtain these things, must raise means to pay their passage by sea around Cape Horn to the western coast of North America. Indeed, our expenses by sea from here to the place of our destination, would be but a trifle more than our expenses from here to Nauvoo. Hence, all the poor that can raise funds sufficient to go to Nauvoo can, with a little exertion, obtain sufficient to go by Cape Horn.

Those who go by sea can carry with them many articles which it would be impossible to carry over the mountains. Elder S. Brannan has been counseled to go by sea. He will sail about the middle of January. Those who wish to accompany him are requested to give him their names as early as possible. If one hundred and fifty or two hundred passengers can be obtained, he can venture to charter a vessel for them, and thus their fare will be scarcely nothing. The voyage can be performed in four or five months. Brethren, awake! Be determined to get out of this evil nation next spring. We do not want one Saint to be left in the United States after that time. Let every branch in the East, West, North, and South, be determined to flee out of Babylon, either by land or by sea, as soon as then. Judgment is at the door; and it will be easier to go now, than to wait until it comes.

Those who go by sea should go as soon as possible, as it will be almost impossible to double Cape Horn in our summer months; as the seasons there are directly the opposite of ours.

Their coldest months are in July and August, their warmest months in January and February. There is too much ice in our summer months to admit a safe passage round the Cape.

Elder Samuel Brannan is hereby appointed to preside over and take charge of the company that goes by sea; and all who go with him will be required to give strict heed to his instruction and counsel. He will point out to you the necessary articles to be taken, whether for food or for raiment, together with farming utensils, mechanical instruments, and all kinds of garden seeds, seeds of various kinds of fruits, etc. Several have already given their names to go with him, and I think he will soon raise a company as large as can conveniently go in one vessel.

Brethren, if you all want to go, charter half a dozen, or a dozen vessels, and fill each with passengers, and the fare among so many will be but a trifle. Most of those, however, who can get teams this winter, had better go by land.

Do not be faint-hearted nor slothful, but be courageous and diligent, prayerful and faithful, and you can accomplish almost anything that you undertake. What great and good work cannot the Saints do, if they take hold of it with energy, and ambition?

We can do almost anything, for our Father in Heaven will strengthen us, if we strengthen ourselves. He will work according to our faith. If we say we cannot go, God will not help us; but if we say, in the name of the Lord, we will go! and set ourselves about it, He will help us. The Saints must do greater things than these, before many years pass away, and now is the time to try your faith and ambition, and thus by experience be prepared for greater achievements.

Brother Snow and myself are called upon to leave you, to visit our families and friends in the West. After our departure apostates will prowl around the Branches here in the East seeking whom they may devour. They will present themselves before you as very pious and holy beings, mourning over the corruption of the Church while the Twelve Apostles of the Lamb will be represented as devils incarnate. But, dear brethren, our works you have seen, and our diligence and anxiety for your salvation, you are not ignorant of. We have labored with all patience and diligence with you. We have prayed with you, and taught and instructed, and counseled you according as the Lord has given us wisdom. And I hereby testify unto you in the name of the Lord God of Joseph, that, if after all the instructions you have received, you suffer yourselves to be influenced and led away by apostates, such as Rigdon, Adams, William Smith, and others who have been legally cut off from the Church—your sins shall be upon your own heads—our garments are clean. Remember these words, and let nothing move you. Let no apostate be in the least welcome under your roof. Be ashamed and blush at the very idea of attending one of their wicked meetings. Despise their principles, and all their apostate doings, as you would the very gates of hell. Touch not, taste not, and handle not any of their accursed doctrines; for they shall utterly perish, and all that follow them. The day shall come when they shall weep and howl for vexation of spirit, for their miseries shall come upon them; and all shall know and discern between the righteous and the wicked—between saints and apostates.

When the Saints get this message, I shall probably be on my way to the West. Should they wish to forward me letters or assistance, they can direct the same to Nauvoo. I hereby tender my thanks to the Saints for such assistance as they have rendered me. I have received in the neighborhood of twenty dollars in fulfilment of my dream. Those who have responded to the same, have the warmest gratitude of my heart. I have just returned from a tour of about eight hundred miles, all at my own expense. And, I assure you, dear brethren, that it is a difficult matter for the servants of God to spend all their time in the ministry unless the Saints uphold their hands. I should probably have visited more branches of the Church in the East if I had been in the possession of sufficient funds to have paid my traveling expenses. I have no fault to find. The Saints in the East have done well in the main; for they have responded to the call of our brethren in the West, in relation to tithing, tabernacle, etc., and they shall in no wise lose their reward. We love the Saints, both in the East and in the West and it grieves our hearts that circumstances should force any of you to tarry in the states after next spring. If it were in our power our hearts would leap for joy at the prospect of taking you all with us; and thus would the fulness of the Gospel be fully brought from among the Gentiles.

Brethren and sisters, remember the Book of Mormon, the Book of Covenants, and the instruction, teachings and counsels, which the faithful servants have given you from time to time. Be strictly virtuous, pure, upright, and honest in all things; and comply faithfully with the instructions upon these points, as pointed out in my message. You can now see the consequences attending those who have violated those virtuous principles. They have apostatized and become the bitterest enemies of the servants of God: thus fulfilling the words of Jesus—"He that looketh on a woman to lust after her, or if anyone commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith." (Book of Covenants, page 204, 5th paragraph, stereotyped edition.)

It is a fearful thing to violate the commandments of God, and depart from the strict laws which he has given concerning these matters. There is a right way, and there are many wrong ways; and blessed is that person who findeth the right way. and walketh therein even unto the end, for they shall be crowned with great glory, and of the increase of their kingdom; there shall be no end. Such shall be honored among the sons and daughters of God, while the corrupt, the whoremongers, and the vile seducer, shall be abased, where there is wailing, and wretchedness indescribable.

Who, then, for a moment's gratification, will sacrifice an eternal kingdom, where pure virtue, and love, and affection, shall beam forth like the rays of the morning from every joyful countenance?

O virtue! How amiable thou art! Strength and beauty, and excellency, and dignity, and honor, and immortality, are thine offspring! Gentle peace, pure affection, unbounded love, and omnipotent power, shall reign triumphantly in thy habitations forevermore.

And now I must say to the Saints in the Eastern countries, farewell. Farewell till we meet on distant lands. May our kind father hasten that time. Yea, O Lord God, remember these my brethren and sisters, and save them. Behold, O Lord, they have received thy servants, and the message thou gavest them to declare. They have fed us and clothed us; they have given their tithes for the building of thy temple, and now, O Father, reject not their offerings, neither cast away thy people, who are called by thy name. Forgive their sins, and pity them even as a father pitieth his own children. Behold, O Lord, the desire of this thy people, to go forth from among the

Gentiles, who have sorely persecuted them all the day long. But thy people are poor. Wilt thou not help them? Wilt thou not deliver them out of the hands of all their enemies who hate them? And when thou shalt visit this nation in sore judgment, according to that which thou hast spoken, destroy not thy people who are poor, with the wicked: but hide them with thine own hand, and shield them from judgment.

Hear the prayer of thy servant, Kind Father, in behalf of his brethren, over whom he has presided, and whom, he is now about to leave. For I ask thee for all these things, in the name of thy son. Amen.

And again, with my heart full of blessings, I say *farewell.*

ORSON PRATT

City of New York, Nov. 8, 1845. *Times and Seasons* 6:1042-4.

3. *EPISTLE TO SAINTS THROUGHOUT EUROPE—AUGUST* 15, 1848

First general epistle to the Saints throughout England, Wales, Scotland, Ireland, and adjacent countries. Greeting:

Dearly Beloved Brethren: It has seemed good unto the Presiding Council of the kingdom of God to appoint your humble servant, the author of this epistle, a mission to this part of the earth; the general nature of which is expressed in the following letter written by the council, namely:

> "Elder Orson Pratt, a member of the quorum of the Twelve Apostles, is hereby delegated to repair to England; to preach the Gospel, print, publish, superintend the emigration, and preside over all the conferences, and all affairs of the Church of Jesus Christ of Latter-day Saints in the British Islands and adjacent countries; and we call upon all the Saints to give diligent heed to his teaching, and follow his counsel in all things, for in so doing they will be blessed. Elder Pratt's family will accompany him, if he chooses, in so doing we pray that they may be blessed. It is the duty of Elder Pratt to see that the Elders and Saints carry out those principles contained in our general epistle of 23rd December, 1847.
>
> "Done at Winter Quarters, Omaha nation, North America, this twenty-second day of April, 1848, and signed in behalf of the Presiding Council of the said Church.
>
> "BRIGHAM YOUNG, President."
>
> "Willard Richards, Clerk."

In compliance with this appointment, I left the camp of the Saints in the Indian territory, bordering on the western frontiers of the United States, about the middle of May; and, through the kind favor and mercy of God, I have, together with Mrs. Pratt and our three children, safely passed over about one-quarter of the circumference of the globe, riding swiftly upon canals, rivers, railroads, lakes, and the majestic ocean, and at length arriving in the land designated as the great field of my future labors.

It is with feelings of no ordinary kind, that I enter upon the vastly important and highly responsible duties of this mission. I am deeply sensible that it is a matter of no small moment to be entrusted with the watch-care of some forty thousand Saints. To impart to the Saints, to individuals and families, to branches of the Church and conferences, the *counsels of life,* requires nothing less than the wisdom of God—the inspiration of the Almighty. Who, without these necessary qualifications, can give counsel in the right spirit—can proportion and measure out the words of life, according to the different capacities, the degree of talent, the nature of the disposition, the deep-rooted prejudices and traditions inherited from the fathers, from which the Saints are not as yet entirely free? The great variety of circumstances which are continually arising, and as continually changing, requires a continued series of instructions and counsels, adapted to such fluctuating changes, that the Saints may know in all things how to escape the power of evil, and do the very things which will result in their greatest good. Now, who is sufficient for all these things? Who can give the mind of the Holy Spirit upon all the multiplied, unheard of, yet important cases which constantly occur, unless he be inspired to understand the *future* as well as the *past?* O the folly of human wisdom, when substituted in the place of the spirit of prophecy! O the vanity of human learning, when it denies immediate revelation, and sets itself up as competent to guide mankind in all the varied and difficult walks of life!

The present condition of the Saints in America is very different from what it has ever been before. In former years we have, through the commandment of God, gathered together by thousands within the immediate vicinity of our enemies and persecutors, being driven from city to city, building for others to inhabit, laboring for others to enjoy the fruits thereof; and all this has taken place that the prophesies, both of ancient and modern times, might be fulfilled. We have now sought out a resting place in the solitary valleys of the great interior of the western continent. There, in the deep and lonely recesses of the "everlasting mountains," we hope to hide ourselves for a small moment, while the indignation of the Almighty is poured upon the nations—there we anticipate to enjoy rest for a season from the fury and oppression of our enemies—there we hope to rear a house unto the God of Jacob, and not be immediately driven from its enjoyments—there we hope to commence the great work of the civilization and redemption of the remnant of Joseph; and, finally, there we hope to serve God with all our hearts, and with all that we possess, and fulfil the great purposes of his will pertaining to the great work of this last dispensation. A great, extensive, and rich tract of country has also been, by the providence of God, put in the possession of the Saints in the western borders of Iowa. This country is also at some distance from all other settlements, there being none on the west, north, or east; and on the south it is some forty or fifty miles to the thinly scattered settlements of Missouri. This country is called the "Pottawatomie country"; it was inhabited by a tribe of Indians by that name, until last season, when they were removed by the United States government, leaving the Saints as the sole occupiers of the soil. This land is not yet in market. When it comes into market, the Saints, being the first settlers, will, by law, have certain pre-emption rights, and the first chance of purchasing the lands at about 5s. per acre.

There are now about 15,000 Saints located on these lands. Their settlements extend some fifty or sixty miles along the east bank of the Missouri river, reaching back to the east of said river some thirty or forty miles. The soil is exceedingly rich and fertile—the face of the country hilly, though not mountainous, and far more healthy than the level plains of Illinois and

Missouri. The Saints have opened extensive farms in every direction, and there will doubtless be a large surplus of provisions raised this season, more than sufficient to supply the demands of the emigrating Saints who shall arrive in their midst. From that point, during the month of May and June, emigrating companies will annually leave for the valley of the Great Salt Lake. These are the only two months in which it will be safe for them to start. The Saints throughout the United States, Canadas, British Islands, and Europe, are requested to gather up and concentrate themselves in that land, and make every necessary preparation to pursue their journey over the mountains. Three of the Twelve, namely Orson Hyde, George A. Smith, and Ezra T. Benson, have the presiding care over the Saints in that region. They will give all necessary counsel and instructions to companies arriving from the east, as well as to those who shall depart for the west.

Let the presiding Elders of all the conferences throughout this island and adjacent countries see that the Saints are thoroughly, wisely, and judiciously instructed in all points in relation to the gathering. The gathering of the Saints is a very important item of our faith. It is founded upon divine revelation, both ancient and modern. Isaiah has repeatedly predicted, in the most definite manner, that the sons and daughters of God should be gathered from the ends of the earth. David in his psalms is very express and beautiful in his illustrations upon the gathering. It seems to be a theme upon which all the prophets of the Old Testament dwelt with peculiar interest. The great events connected with the gathering in the latter days engrossed, to a remarkable degree, the attention of the Nephite prophets in ancient America. They are very explicit in enumerating many of the particulars in the Book of Mormon. The revelations given to our martyred prophet, Joseph Smith, while translating the Book of Mormon, predicted not only the rise of the Church of the Saints, but also their gathering. In May, 1829, the Lord, speaking of those who should receive this Gospel, said, "Behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts." In September, 1830, about five months after the first rise of the Church, the Lord said to his servants, "Ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts: wherefore the decree hath gone forth from the Father, that they shall be gathered in unto one place upon the face of this land, to prepare their hearts, and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked." Many other revelations of a similar nature are contained in the Book of Doctrine and Covenants. None of the Saints can be dilatory upon this subject, and still retain the Spirit of God. To neglect or be indifferent about gathering is just as displeasing in the sight of God as to neglect or be indifferent about baptism for the remission of sins. It is true that many of the Saints in this country are poor, and have not the means of gathering; but let them not be careless and indifferent upon the subject, but use every lawful exertion to accomplish that end. If they do this they shall still retain the Holy Spirit, and the Lord will smile upon them, and in due time work out their deliverance. Let the rich Saints remember the poor, and help them from time to time as they shall be counseled, and the Lord shall bless them also. Let all the Saints who have property in houses, or in lands, or in goods, or in tenements, or in banking institutions, or in any other incorporations or companies, or in merchandise, or in manufacturing establishments, or in any other circumstances or conditions, immediately set themselves at work, with all wisdom and prudence and with much prayer, to dispose of their property, to wind up, arrange, and bring to a close their business, to collect together all of their riches, and go forth to the mountains of the Lord—to the valley of the Great Salt Lake—with their gold and silver, and wearing apparel and precious things, and in fine every needful thing, as mentioned in the general epistle of the Twelve Apostles, of the 23rd of December, 1847, published in the 6th number of the 10th volume of the STAR. Let all the elders and officers of the Church frequently impress upon the minds of the Saints the important instructions contained in that epistle. Instruct the wealthy among the Saints not to be covetous, not to set their hearts too much upon their property; but, if they wish to please God, let them put the price of their property down to a reasonable low value, and ask the Lord to dispose the heart of someone to purchase the same; and be sure not to reject any offer that is anything near reasonable, for, in so doing, you may be a loser, and not have another offer, and be unable to deliver yourself in the days of trouble which are fast hastening upon the nations. Now is the time to be diligent! Now is the day of deliverance! The sword is now unsheathed! It hangs glittering over the nations! It will soon fall and devour much flesh. What withholds it? Surely not the righteousness of the people, for their corruptions cry aloud for judgment! But it is the faith of the Saints—the poor, feeble Saints, who are crying day and night, saying, O Lord, spare us! Cut us not off with the wicked! We are weak! We are poor! We are oppressed! O save us! O deliver us! O bring us to the mountain of thy holiness, and not suffer us to perish in the day of thy fierce wrath when thou arisest to take vengeance—to overturn governments—to destroy kingdoms—to lay waste the nations.

Ye are the salt of the earth. It is for your sakes that the floodgates of destruction are kept closed for a little season. Awake, then, O ye Saints, awake Set your faces Zionward. Go forth from among the nations. Partake not of their sins, neither covet their luxuries; for the day of evil is at hand. It shall enter into the palaces of the great—into the halls of the nobles—and their luxurious banqueting shall cease, their riches shall perish from their hands; sorrow and trouble shall take hold of them, and anguish of spirit; it shall come from all quarters, like the rushing together of adverse elements—like the whirlwind in its fury—like the breaking forth of mighty waters. O then, where will be safety? It shall be in Mount Zion. There only shall the daughter of peace select her habitation. There only shall be "quiet resting places, and sure dwellings," for the righteous who have escaped from the nations. O ye Saints of the Most High, linger not! Make good your retreat before the avenues are closed up. Now is the time that you need not "go out in haste, nor go by flight"; but all due preparation can be made, if you are diligent.

Let the servants of God continue to preach repentance and remission of sins by baptism, and let alone the mysteries of the kingdom, for the world is not worthy to receive them, neither can they understand them, for they are only to be understood by the Holy Spirit, and duly appreciated by the children of the kingdom. If the Saints would understand them, let them go up to the mountain of the Lord, and build a house unto the God of Jacob. Then you shall be taught in his ways, and instructed in his paths more fully; then your hearts shall rejoice, and your understandings shall be opened; then the glory of the Lord shall be upon you, and the mysteries of ages past, and of ages to come, shall be revealed; then you shall be taught by the Holy Spirit the right things, in the right time, in the right place, and in the right order; then will be the time to teach and learn mysteries. But now cry aloud to the people in their cities, in their towns, in their country places, and wherever a door shall be opened. Cry aloud, and spare not; saying, Repent, and be baptized by those having authority, for the remission of your sins, that you may be filled with the Holy Ghost; for the hour of God's judgment is at hand. And except you do this, you shall in no wise escape. Let this be your cry in all places; and if you are faithful, the Holy Ghost will teach you in all things what you must do; and the word shall be confirmed unto the believers, with signs following; and they shall *know* of the doctrine, for the Father shall reveal it to them, while the wicked shall not understand, but perish in their wickedness.

I have been appointed to take charge of the business of the emigration of the Saints, and I wish now at the commencement to lay down a few rules and instructions, in plainness, that you may know how to be guided in relation to this matter.

1. Every person or family of the Saints, who wish to emigrate, and who are prepared so to do, are requested to send me their address, written in plainness, and also the ages and names of every man, woman, child, or infant that is going, and also one pound in money for each person, both old and young.

2. I shall not be responsible for any money that shall be committed to the care or charge of any person, unless the same shall come into my hands. The Saints can send to me Post Office Orders, safely enclosed in letters, and directed to ORSON PRATT, No. 15

Wilton Street, Liverpool, giving to me the same name, in a plain, legible hand, that you give to the postmaster of whom you purchased the order; in this manner there is no doubt but that they will come safely, and be drawn without difficulty from the order office in Liverpool.

3. I shall return no receipts by letters for any money that comes to my hands, for this would require too much of my time, which should be otherwise occupied.

4. We shall publish in the STAR, or by letter directed to the emigrants, the day and month on which every ship, carrying Saints, will sail; and all emigrants are requested to be in Liverpool at least three days previous to sailing, so as to make every necessary arrangement.

5. Let not the emigrants, when they arrive in Liverpool, crowd in upon the families of the Saints of this town and burden them. I have been told that in the time of emigration some of the families have had to prepare from 50 to 100 meals per day, for the visitors of the emigrating Saints. This must not be: it is too burdensome. The Saints should then come prepared to hire their own lodgings, and furnish their own meals. Perhaps some one of the Saints will say, "Well, I do want to see Elder such a one; he is a good brother. When he was preaching in our neighborhood, I kept him at my house and made him perfectly welcome; I think I will go and take tea with him; I know he will be glad to see me." Let 50 or 100 Saints reason in this way, and behold our good brother is thronged day and night, and he and his family worn out with fatigue. Remember this and be wise.

6. The Saints are requested not to delay sending one pound until they ascertain the day on which the vessel will sail; for in so delaying, in all probability the ship will be full and cannot take them. As a general thing we shall not publish the day on which a vessel will sail, until we have received the names of about 150 or 200 passengers, at which time a vessel will be chartered and notice given. If one vessel is not sufficient to take all who wish to emigrate in September, we shall procure passages for the overplus in some other vessel.

7. The price of passage will vary within small limits, from time to time, depending on circumstances. It will probably never be less than 3 pounds 5 shillings, and perhaps never exceed 5 pounds for adults. Children between the ages of one and fourteen will be about ten shillings less. Infants under twelve months, free. The alteration in the fare of children is occasioned by the late American law, passed a few weeks ago, which has a tendency to increase the fare of both adults and children. By this law, the passengers on each vessel are not only limited to a smaller number than usual, but each child over twelve months old is counted a full passenger, and must be furnished with the same amount of provisions as an adult. For this reason many ship agents are requiring about the same fare for them as for adults.

8. In the fare, whatever price it may be, will be included the following amount of provisions for each passenger over twelve months old, as specified by law, namely:

Good navy bread about	33 lbs.
Rice	10 lbs.
Oatmeal	10 lbs.
Wheat flour	10 lbs.
Peas and beans	10 lbs.
Potatoes	35 lbs.
Vinegar	1 pint
Fresh water	60 gallons
Salted pork, free of bone	10 lbs.

And a sufficient supply of fuel for cooking.

9. As the Saints will need tea, coffee, sugar, treacle, butter, cheese, and probably more breadstuff, potatoes, together with many other articles not included in the above list of provisions, they are advised to purchase the same of me, as I can furnish them free of duty, and therefore much cheaper. You will also need tinware, cooking utensils, provision chests, bedding.

10. The Saints are expressly cautioned to be aware of men, who, with flattering words will endeavor to take every advantage of them in order to filch money from their pockets. Such men are plentiful in Liverpool.

11. As soon as the Saints arrive in Liverpool, they are requested to call at the STAR office, where they will obtain passenger tickets from Brother Thomas Wilson, an experienced passenger broker, with whom I have made all necessary arrangements according to law, in relation to all money paid in by emigrating Saints.

12. When the Saints shall have arrived at New Orleans, they are expressly cautioned to beware of all such persons as Lyman Wight, or any of his emissaries, who are endeavoring to decoy the Saints off into Texas, professing themselves to be Saints, when they are looked upon by our Church as apostates, acting in direct opposition to the order of the Church. All who follow them will be considered apostates, and not of us.

I have also been appointed to receive the tithing of the Saints, and to forward the same by safe conveyance to the first Presidency of the Church in the city of the "Great Salt Lake," for the purpose of building in the mountains a house unto the God of Jacob. The law of tithing was given by revelation several years ago, and will continue in force upon the Saints in all the world throughout their generations. By this law, one tenth part of your property is required; and ever after, one tenth part of your annual income must be given in. In this country there are doubtless many Saints who cannot comply with this law—who are dependent upon their daily labor to procure the scanty morsel of coarse food, which is barely sufficient to keep soul and body together. Of such, it is not to be expected that one tenth will be required; for in so doing they would distress themselves and their families perhaps beyond endurance. It would be better for someone to give to them, than for them to give. There are others, who, though not suffering, can barely procure sufficient to sustain themselves, and perhaps lay by one, two, or three shillings per week, so that in case of sickness, the want of employment, or some other unforeseen circumstances, they would not be entirely destitute. They hope by this slow process to eventually procure enough to emigrate to a land of plenty. We do not require tithing of such. There are others whose circumstances are some better, and who can, without distressing themselves or families, or without hedging up the way of their emigration, pay in their tenth; and of them it is required, and they cannot be justified in refusing to obey this law. Perhaps some may say, "I am willing to obey, but my property is in such a condition that I cannot at present command one tenth." Such are counseled to use all diligence in placing their property in such a condition that they cannot only command one tenth, but the *whole*. Let the whole be extricated from all embarrassment, so that you may not only pay your tithing, but remove with the *balance* of your property to the mountains of America—to the city of the Saints—to the place of the *Name* of the Lord of Hosts. In so doing you shall be blessed. And this is the only safe course for you to pursue; it is the will of God, and his counsel. Blessed are they who shall comply; for they shall flourish like the green herb upon a fertile soil, and not wither away, and their children shall grow up like plants of renown, and be honored among the children of God. But woe unto the covetous—those who love their property more than they love the counsels of God—for they shall perish with their riches, and shall not receive an inheritance among those that are tithed; they shall wither away, and become like the dried stubble prepared for the burning; and their names shall not be found among the records of the just.

Let the officers of the Church give all the requisite instructions relative to the law of tithing, that the Saints may not remain in ignorance upon this subject. Tithing can be forwarded to me by post office orders, or any other safe conveyance that the conferences may devise. I shall not be responsible for any tithing that you shall commit to the trust or charge of any person, unless the same shall come into my hands. All persons paying tithing are requested to forward their names with the amount, and also the names of the conferences to which they belong, written in plainness, so that they may properly be entered upon the tithing record.

The Saints are constantly making many inquiries in relation to the subject of *marriage*. From the recent information which we have received upon this matter, we judge that it would not at present be expedient for the presiding Elders or any other officers of this Church to administer in the ceremony of marriage in England or Wales, or in any other part where the laws of the land have made other provisions. Honor and respect the laws of the country, and do nothing that would subject yourselves to fines or penalties, or bring unnecessary reproach upon the cause of God. From some remarks made at the general conference, some of the presiding Elders might consider themselves safe in officiating in this sacred ordinance, but we are fully persuaded that it is not wisdom under the existing laws of England; therefore, if any of the Saints wish to be united in marriage, let it be done according to the laws of the land, or else wait until it can be done in some other country where the laws are more favorable.

The Saints in this country have now become quite numerous, and thousands are constantly being added to the Church; and as the eyes of all are fixed upon them, it is necessary that they should manifest by their good works to actually be what they profess to be—the Saints of God—the children of light.

The Saints in this land have been highly favored and extensively benefited by the indefatigable and praiseworthy labors of our much esteemed and dearly beloved brother, Elder Orson Spencer, whose wise and judicious course in his presidential administration over the Saints in this land, will ever live in remembrance of all the faithful. His integrity and sterling virtue have erected for him an enduring monument that can never perish. The eloquent and powerful reasonings displayed in all his writings—the bold, energetic, and beautiful style diffused through every part, and the meek and humble spirit which seems to pervade almost every sentence, clearly indicates a sound mind, enlightened by the spirit of truth, and filled with wisdom by the inspiration of the Almighty. The inestimable truths which he has so ably developed in his writing will prove an invaluable treasure to thousands, and live in the memory of all future generations. We are happy to inform the Saints that Brother Spencer will, if his health permits, tarry in this land yet a few months, and we hope to see many articles from his pen upon various subjects, feeling assured that they will be hailed with delight by the anxious multitudes, many of whom have already tasted the soul-cheering knowledge he has formerly communicated, which has served to greatly sharpen their appetites for more.

As I now enter into this great field of labor, I hope that by the assistance of God, through the prayers of the Saints, and by my own faithful exertions, to be a benefit to you and the cause of God in this country. In all my future labors I shall seek to be guided by the Holy Spirit, and I shall endeavor to counsel you, from time to time, as I receive counsel from the proper source. May the God of ancient Israel, who delivered them out of severe bondage, and made them a nation unto himself, also look upon his poor, afflicted Saints in England, and send them speedy deliverance, and bring them forth into his holy mountain, and establish them unto himself a peculiar people, is the prayer of your humble servant.

Liverpool, August 15th, 1848.

Millennial Star 10:241-7

4. *EPISTLE TO THE SAINTS THROUGHOUT THE BRITISH ISLES—JULY* 16, 1853

Through the kind providence and goodness of God, I have been permitted once more to visit for a short time some of the Saints in this country. It has been a source of consolation and joy to me to again stand in your midst, and to behold the countenances of thousands, beaming with joy and gladness, because of the great light and important truths which God has revealed, and which the Saints have received. It would have afforded me great pleasure, to have had the privilege of remaining with you sufficiently long to have visited the principal Conferences, but the duties of my mission require my attention in the United States. I shall, therefore, be obliged to take my departure, without seeing many tens of thousands of the beloved Saints, who are dear to my heart for their love of the truth. The ties by which the Saints are bound together are stronger than the ties of kindred affection; the relationship of the Saints is of a higher order; they are, indeed, born anew, not of flesh and blood, but of the water and the Spirit, becoming the children of the same heavenly Parent; and if children, they are in reality brothers and sisters in a higher and more enduring sense, than those who only sustain this relationship according to the flesh. Jesus says: "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." The love which cements the affections of the Saints for each other is so much greater than the love of kindred, that they most cheerfully leave fathers and mothers, brothers and sisters, homes and native countries, to enjoy the society of the children of God, and partake, with them, the choice blessings of their great common Father, who has begotten them by the word of truth, and made them heirs of His heavenly kingdom.

Dearly beloved Saints: Remember the great condescension of our God, in permitting us to live in the favored generation when the foundation of the Latter-day kingdom is laid; when the voice of God is again heard; when angels have again descended, arrayed in glory, and clothed with eternal powers, to confer the everlasting Priesthood on chosen vessels, ordained before the foundation of the world, through their faith and good works, to hold the ministry of salvation in the latter times, and the sealing powers of life and death, among all nations; when the voice of prophets, and seers, and apostles, inspired by the Holy Ghost, is heard, as in ancient times, proclaiming glad tidings of great joy, making known the acceptable year of the Lord, testifying of the day of vengeance of our God, crying repentance to all people, baptizing for the remission of sins, confirming the Holy Ghost upon the meek and humble, gathering out the elect from the midst of wickedness, preparing the way before the Lord, saying to all people, nations, and tongues, Awake; Awake from a deep sleep! Arise, and go forth to meet the Bridegroom, for the great day of his coming is at hand; clothe yourselves with the wedding garment; see that your lamps are filled with oil, and properly trimmed and lighted for he that is not prepared in all things shall be cast out, where there is weeping, and wailing, and gnashing of teeth. How great is this message! How important its consequences to all nations! How extensive in its application, both to the living and to the dead! Its foundation is as broad as eternity! Its power is omnipotent, reaching from the highest heavens, penetrating and circumscribing the world of spirits, as well as the world of flesh; opening the prison doors to the numberless millions of the dead, and connecting ancient generations with the generations to come; arranging all in their order, according to their obedience or disobedience; redeeming some to honor and glory, consigning others to the punishment due for their sins; uniting in one the righteous of all generations, that heaven may be on earth, and earth in heaven! O ye Saints of the last days, how glorious are your privileges! How great your responsibilities! How inexpressibly happy you will be if faithful! How fearful the consequences, if unfaithful! Language is inadeqate to express the true glory and joy that await you, if you are valiant in the testimony of the truth; while on the other hand, no tongue can describe the misery and wretchedness that await the apostates who turn away from the truth, and break the holy covenant of the Gospel, and altogether reject the kingdom of our God. For, behold, their sins shall not be forgiven in this world, nor in the world to come, but they shall be cursed with the heaviest of all cursings, being withered branches, cut off from the kingdom of God, dried and prepared for the burning, for whom is reserved the blackness of darkness forever, where their worm dieth not, neither is their fire quenched. Neither is there redemption for such, for they cannot be sanctified by mercy, justice, or judgment, wherefore they must remain filthy still, being devils, and angels to the devil, captivated and bound by eternal chains that cannot be broken. O my dear brethren, avoid the apostate's doom! Do not yield to the least temptation, lest you be overcome, and the Spirit begin to withdraw from you, and darkness seize upon your minds, and you be led gradually from one degree of wickedness to another, until the Lord rejects you, and swears in His wrath that you shall not enter into His rest, but that you shall be cursed forever.

Dear brethren of the Priesthood, and fellow laborers with me in the kingdom of our God, it is to you that God has committed the power to preach the Gospel of salvation, and entrusted authority to administer the ordinances of eternal life. Continually bear in mind the nature of your callings, and seek earnestly to be the saviors of men; and not their destroyers. Cultivate sobriety and solemnity of mind, and give not way to a light and trifling spirit. Light speeches, foolish jesting, and much laughter, are calculated to grieve the Spirit, and bring with them darkness of mind, and barrenness of understanding. God hath said, "Let the solemnities of eternity rest upon your minds." He hath also said, "All flesh is corrupted before me, and the powers of darkness prevail upon the earth, among the children of men, in the presence of all the hosts of heaven, which causeth silence to reign, and all eternity is pained, and the angels are awaiting the great command to reap down the earth, to gather the tares that they may be burned." If silence reigns among all the hosts of heaven, and all eternity is pained, because of the wickedness of this generation, surely the Priesthood upon the earth should be exercised with the same spirit, and should mourn over the wretched, fallen, degraded condition of mankind. While we rejoice with joy unspeakable in our own happy condition, and in the foretaste of that glory, of which we shall soon receive a fulness, our hearts should be pained because of the miseries of our fellow beings, and of the fearful judgments which must soon overtake them, because they will not repent. Who can refrain from weeping over our fallen race? What man of God can contemplate, through the light of the Spirit, the awful abominations which prevail, and not be filled with sorrow! All the heavens wept over Lucifer and his angels when they fell;

Jesus wept over Jerusalem; the three Nephites who received a partial change, so that death could have no power over them, neither sickness nor pain of body, were filled with sorrow for the sins of the world; the angels, and all the heavenly host, and even God Himself, are pained for the wickedness of man. Shall we then be light-minded, and give way to a trifling spirit? No, brethren, no. Let us gird up the loins of our minds, call upon God, in faith and mighty power, that the Holy Ghost may come upon us more abundantly, even the testimony of Jesus, which is the spirit of prophecy, that we may speak by the power and authority of God, as the Spirit giveth utterance, otherwise we shall be found under condemnation, and our garments will not be clean, and the sins of the people will cry mightily against us in the great judgment day. O then, brethren, seek earnestly for wisdom to save souls, for power to convince the world of the great message sent down from heaven in these latter times. Seek to be men of God yourselves, in meekness, in long suffering, in much patience, in virtue, in soundness of mind, in faith, in much assurance, in stability of character, in hope of an eternal reward, in love to God, and to all men, and to everything that is good. Seek to be patterns of righteousness, in your conversations, in your public speakings, in your testimonies, in your ministrations of the Word and of ordinances, in all your acts, in every word, and deed, and desire, and thought, that you may be blameless before all men, both in the Church and out of the Church, and blameless before the angels who have charge concerning you, and who go before you to prepare the way for your testimony, and blameless before God, who shall bring every secret thing into judgment, and shall justify the righteous, and reward the pure in heart, but shall condemn the wicked, and mete out to them the punishment due for their crimes.

Again, my dear brethren, let me earnestly exhort you to be subject to the powers ordained of God, namely, the Priesthood in all its various branches. Remember whence it came, that it was not originated by man, neither was it conferred upon us by apostate Christendom, but that it came down from heaven, pure and undefiled, and was conferred by the holy apostles, Peter, James and John, who are priests for ever, after the order of the Son of God, holding the keys thereof, that whatsoever they bind and seal, whether on earth or in heaven, is acknowledged and sealed by the Holy One, and recorded in the eternal records, to abide and remain, when all human authority and powers shall be no more. This heavenly Priesthood is without beginning of days or end of years; it had no origin, but is from all eternity—an endless Priesthood without beginning, being held by an endless succession of priests, who have inhabited an endless succession of worlds. Each world in this endless succession has been governed by this eternal power. All other powers not included in this everlasting Priesthood are usurpations, and must have an end; hence, thrones will be cast down, and all human governments vanish away, while this heavenly power will remain unshaken, and abide for ever, and shall be conferred upon the righteous in each successive world to all eternity. Thus, dear brethren, you see the nature of this Priesthood; you see, that the callings and ordinances, and powers of the Priesthood which we now hold, had no beginning, neither will they have an end. He that receives this Priesthood is in possession of a power that is from everlasting; and it can be said of him, so far as the Priesthood is concerned, that his authority is from all eternity to all eternity, like unto that of the Holy One, being after the same order.

As the Priesthood is without beginning, so are the laws and ordinances of redemption. The Gospel is everlasting, being the plan by which all fallen worlds have been redeemed from all eternity, and the plan by which all future worlds will be redeemed. All celestial kingdoms are glorified by the same eternal laws, and the inhabitants thereof are made perfect in one by the same eternal plan. As we have received the same Priesthood, the same ordinances, the same great plan, all of which are without beginning, being handed down through an endless succession of ages, and adopted, but not originated, in the councils of eternity, before the foundation of the world for the redemption of this creation; as we have been born into an eternal kingdom, where powers that are eternal govern and reign, let us be subject to those powers in all things, for they are ordained of God, as the only medium of salvation. To be subject to these powers is life, to rebel against them is death. Also let him who holds these powers, or any portion thereof, beware how he exercises them, lest he abuse them, and bring down wrath upon himself, and the sins of the people be answered upon his head.

Finally, beloved Saints, seek diligently to obey every word of God, and keep yourselves pure, and virtuous, and holy, that you may have claim on the promises, and be gathered in one, and be prepared in all things for the coming of our Lord; for the day of the wicked is far spent, and the earth must be redeemed, and the day of the righteous come, when the powers of heaven shall come down and dwell in their midst. May peace, and joy, and heavenly gifts, be multiplied upon you, through your faith and obedience to the word of truth. And may salvation, and glory, and everlasting honor, and eternal lives, be administered to you, through the holy ordinances, in the house of our God which His people are building to His holy name.

And with the most earnest desire for your deliverance from Babylon, and for your eternal welfare, I subscribe myself, your humble servant in the kingdom of God.

Liverpool, July 16, 1853

Millennial Star, 15:497-500

SIX

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1. DIVINITY OF THE BOOK OF MORMON

The divine authenticity of the Book of Mormon has been confirmed to this generation by a multiplicity of evidence. It is not our intention, in this article, to examine this evidence in detail, but merely to set forth a new kind of proof, which, I believe, has never been referred to, by any former writers. This evidence is derived from certain great events mentioned in the Book of Mormon, which happened upon the Western Continent, at the precise time of the crucifixion of Christ, and during the three days in which his body slept in the tomb. The following is the description of these events:

> **"And now it came to pass that according to our record, and we know our record to be true, for behold, it was a just man who did keep the record; for he truly did many miracles in the name of Jesus; and there was not any man who could do a miracle in the name of Jesus, save he were cleansed every whit from his iniquity. And now it came to pass, if there was no mistake made by this man in the reckoning of our time, the thirty and third year had passed away, and the people began to look with great earnestness for the sign which had been given by the Prophet Samuel, the Lamanite; yea, for the time that there should be darkness for the space of three days over the face of the land. And there began to be great doubtings and disputations among the people, notwithstanding so many signs had been given.**
>
> **"And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land; and there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder; and there were exceeding sharp lightnings, such as never had been known in all the land. And the city of Zarahemla did take fire; and the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned; and the earth was carried up upon the city of Moronihah, that in the place of the city thereof, there became a great mountain; and there was a great and terrible destruction in the land southward. But behold, there was a more great and terrible destruction in the land northward; for behold, the whole face of the land was changed, because of the tempest, and the whirlwinds, and the thunderings, and the lightnings, and the exceeding great quaking of the whole earth; and the highways were broken up, and the level roads were spoiled, and many smooth places became rough, and many great and notable cities were sunk, and many were burned, and many were shook till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate; and there were some cities which remained; but the damage thereof was exceeding great, and there were many in them who were slain; and there were some who were carried away in the whirlwind; and whither they went, no man knoweth, save they know that they**

> were carried away; and thus the face of the whole earth became deformed, because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth. And behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, insomuch that they were found in broken fragments, and in seams, and in cracks, upon all the face of the land.
>
> "And it came to pass that when the thunderings, and the lightnings, and the storm, and the tempest, and the quakings, of the earth did cease—for behold, they did last for about the space of three hours; and it was said by some that the time was greater; nevertheless, all these great and terrible things were done in about the space of three hours; and then behold, there was darkness upon the face of the land.
>
> "And it came to pass that there was thick darkness upon all the face of the land, insomuch that the inhabitants thereof who had not fallen, could feel the vapor of darkness; and there could be no light, because of the darkness, neither candles, neither torches; neither could there be fire kindled with their fine and exceeding dry wood, so that there could not be any light at all; and there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land.
>
> "And it came to pass that it did last for the space of three days, that there was no light seen; and there was great mourning, and howling, and weeping among all the people continually; yea, great were the groanings of the people, because of the darkness and the great destruction which had come upon them."

Nephi, in the former part of this book, informs us that the night before Jesus was born, was as light as midday: this being a sign given to the ancient Israelites of America, that they might know the precise time of his birth. Nephi also informs us that they commenced reckoning their time from this great event. Therefore, according to the above extract, Jesus must have been about thirty-three years and four days old when he was crucified. It appears that thick darkness did not come over the land during the three hours that Jesus was on the cross, but followed immediately after, and lasted for three days. In the eleventh paragraph, in reference to the three days of darkness, Nephi says, "thus did the three days pass away. *And it was in the morning,* and the darkness dispersed from off the face of the land, and the earth did cease to tremble, and the rocks did cease to rend," etc. From this short extract, we have a clue to the time of day when the darkness commenced; for as it ended in the morning, it must also have begun in the morning; and therefore the three hours of the crucifixion, which preceded the darkness, must have also ended in the morning;

that is, it was morning in that particular part of America where Nephi was writing. And we have the strongest reasons for believing that he, at that time, resided in the northwestern portions of South America, near a temple which they had built in the land Bountiful, which the record informs us was not far south of the narrow neck of land, connecting the land south with the land north; but which we, in these days, call the Isthmus of Darien. Nephi, the historian, and Prophet of God, was present with the multitude who had gathered around this temple, at the time that Jesus descended from heaven among them, which was only a few months after the crucifixion; hence, there is the strongest probability that he dwelt on that part of the continent when he wrote.

The four Evangelists, in the New Testament, have plainly told us, what time of day it was in Jerusalem, during which the Savior was on the cross; they all agree that it was "from the sixth to the ninth hour"; their time was kept according to Jewish reckoning; the sixth hour with them, is the same as mid-day or noon; and the ninth hour was the third hour after noon, which corresponds to three o'clock in the afternoon, according to English time. This was the time of day at Jerusalem when Christ was taken down from the cross. But the Book of Mormon states, as we have already quoted, that on the western continent "it was in the morning." To one unlearned, these statements will appear contradictory; but every well-informed person can see, at once, that the difference of longitude would produce a difference of time. The northwestern part of South America is about one hundred and twelve degrees west of Jerusalem, which is equivalent to about seven and one-half hours of time. This, subtracted from the time at Jerusalem, will show that the crucifixion ended by American time, in the morning, between one and two hours after sunrise; or, according to our reckoning, at about seven hours, thirty minutes in the morning.

As the Prophet Joseph Smith never referred to this, it is evident that the difference of time, alluded to, resulting from the difference of longitude, never entered his mind; and that he, by the inspiration of the Holy Ghost, translated the item, "and it was in the morning," without fully comprehending why it should be in the morning rather than in the afternoon, as recorded in the New Testament. Indeed, it is quite evident that this young man, unlearned as he was, had never been instructed in regard to longitude, and the effect it has upon time, and was, therefore, quite incapable of designedly introducing the correct American time for the sake of deception. When this important truth is pointed out and clearly explained, it is easy enough for all people, whether enemies or friends, to perceive; but before attention was called to the matter, who thought of it? If it was a matter, that the learned when reading the Book of Mormon, did not for more than a quarter of a century discover, how then can it for one moment be supposed that an unlearned youth could think of a fact, apparently so foreign, and only incidentally mentioned with other subjects, and for the sake of deception designedly incorporate it in the volume? No candid person could come to any such absurd conclusion. There never was a revelation given to man, substantiated with a greater amount of evidence, than that which accompanies the Book of Mormon. Evidences, both external and internal, are continually accumulating, and have already become innumerable. These evidences will continue to increase, until the Lord, himself, shall be revealed in all the fulness of his glory and power; this will be a revelation which the wicked cannot abide, but must perish as the dry stubble before the devouring flame.

Millennial Star, 28:369-371

2. *THE HILL CUMORAH*

Or the Sacred Depository of Wisdom and Understanding

The Hill Cumorah is situated in western New York, between the villages of Palmyra and Canandaigua, about four miles from the former. It is celebrated as the ancient depository of the sacred gold plates from which the Book of Mormon was translated. Cumorah was the name by which the hill was designated in the days of the Prophet Moroni, who deposited the plates about four hundred and twenty years after the birth of Christ. The Prophet Mormon, the father of Moroni, had been entrusted with all the sacred records of his forefathers, engraved on metallic plates. New plates were made by Mormon, on which he wrote, from the more ancient books, an abridged history of the nation, incorporating therewith many revelations, prophecies, the Gospel, etc. These new plates were given to Moroni to finish the history. And all the ancient plates Mormon deposited in Cumorah, about three hundred and eighty-four years after Christ. When Moroni, about thirty-six years after, made the deposit of the book entrusted to him, he was, without doubt, inspired to select a department of the hill separate from the great sacred depository of the numerous volumes hid up by his father. The particular place in the hill, where Moroni secreted the book, was revealed, by the angel, to the Prophet Joseph Smith, to whom the volume was delivered in September, A. D. 1827. But the grand repository of all the numerous records of the ancient nations of the western continent was located in another department of the hill, *and its contents under the charge of holy angels, until the day should come for them to be transferred to the sacred temple of Zion.*

The Hill Cumorah, with the surrounding vicinity, is distinguished as the great battlefield on which, and near which, two powerful nations were concentrated with all their forces, men, women, and children, and fought till hundreds of thousands on both sides were hewn down, and left to molder upon the ground. Both armies were Israelites; both had become awfully corrupt, having apostatized from God: the Nephites, as a nation, became extinct; the Lamanites alone were left. This happeend according to their faithful records, near the close of the fourth century of the Christian era. The American Indians are the remnants of the once powerful nation of Lamanites.

The Hill Cumorah is remarkable also as being the hill on which, and around which, a still more ancient nation perished, called Jaredites; this unparalleled destruction is recorded in the Book of Ether; and happened about six centuries before Christ. The Jaredites colonized America from the Tower of

Babel. After about sixteen centuries, during which they became exceedingly numerous, they, through their terrible wars, destroyed themselves. The Hill Cumorah, by them, was called Ramah. Millions fought millions, until the Hill Ramah, and the land round about, was soaked with blood, and their carcasses left in countless numbers unburied, to molder back to mother earth.

There is no spot on this wide world of ours, which is calculated to excite more vivid reflections, than the wonderful Hill of Cumorah. There the history of one-half of our globe, reposed, for fourteen centuries, in profound, unbroken silence: there, "the everlasting gospel," engraved, not on tablets of stone, but on plates of gold, awaited the voice of the heavenly angel to reveal the priceless treasure: there, buried in the holy archives of Cumorah's sacred hill, are plates of brass, plates of gold, undimmed by time; sacredly guarded as the temple of heaven; there shines the Urim and Thummim, the stones of light, the gems of immortality; there, reposes in words of light, the hidden knowledge of ages past, the prophetic history of ages to come; there wisdom has selected her palace, and understanding her dwelling place, until "the spirit is poured out from on high," and "the skies pour down righteousness"; then, "the earth opens and brings forth salvation."

Well did the inspired patriarch, Job, inquire, "Where shall wisdom be found? And where is the place of understanding?" (28:12.) "The place" cannot be sought out by man; "neither is it found in the land of the living. The depths saith, It is not in me; and the sea saith, It is not with me." If neither the depths of the sea, nor the generations of the living, know the holy hidden place, where shall it be sought? Is it in some sequestered wild? In some uninhabited desert or wilderness, where roams the beasts of prey? Is it on the surface of the earth, exposed to the vultures' gaze, or to the keen eye of the lofty eagle? It is in "a path which no fowl knoweth, and which the vulture's eye hath not seen; the lion's whelps have not trodden it, nor the fierce lion passed by it." "It is hid from the eyes of all living, and kept close from the fowls of the air." If neither man, nor beast, nor fowl hath seen it; if it has been withheld from mortal gaze; where shall we turn to renew our researches? The patriarch exclaims, "Destruction and death say, We have heard the fame thereof with our ears." How truthful is this saying! The countless millions, whose dust and ashes enrich the soil of Cumorah's hill, "have heard the fame thereof." Let the nations of the dead speak from their lonely sepulchres, and "whisper from the dust," the doings of bygone ages! Let the faithful records of the ancient dead, declare the holy dwelling places of wisdom, the sacred depository of understanding! Though hidden from the gaze of covetous man, and protected from the polluted touch of unholy beings, yet, "God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven; to make the weight for the winds; and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of thunder; then did he see it, and declare it; he prepared it, yea, and searched it out." From days of old, he ordained it; on the land that is afar off, He selected for it a habitation; "on the sides of the north," in a land of fountains, rivers, and lakes, he constructed for wisdom a house, and said unto knowledge, here shalt thou dwell, until the heavens shall reveal thy hiding place, and thy presence is sought again among the sons of men; then shalt thou teach mortals in "the fear of the Lord," and light the candle of understanding in their hearts; then shalt thou dwell in Zion, and light up the habitations thereof with thy glory.

These holy treasures, these sacred archives, are too precious to be bought with the riches of this world. Hence, Job says, "It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it; and the exchange of it shall not be for the jewels or fine gold. No mention shall be made of coral, or of pearls; for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold." All the wealth of ages is valueless, compared with the records of eternal wisdom, the inexhaustible fountain of understanding, hidden in the secret recesses of the wonderful—the beautiful—the lovely Hill Cumorah! O ancient seers and prophets! The Hill of Cumorah! The Hill of God! Sanctified by holy angels' feet! From thy bowels is heard a voice, low, sweet, mild, of heavenly tones! Yet it thrills through every fibre of the heart! It speaks of man—of God—of earth—of heaven—of hell! It speaks of the past—of the future—of the destiny of nations—the reign of Messiah—the resurrection—the final judgment! O holy, lovely mount! The sacred resting place of Zion's law! In thy chambers dwell eternal riches! In thy lovely bosom are fountains that never dry! Speak! O speak again! Let Zion hear thy voice! for thy voice is not the voice of feeble, helpless man, but the voice of the Eternal One, speaking from the ground. Let Zion sing for joy; let the heavens be full of praise; for thou, O Lord, makest the earth to disclose its wonders; thou bringest forth truth from the bowels thereof! Thou openest the gates of wisdom, and showest thy word unto the sons of men! Hidden things are brought to light—things most precious to the soul! Let the hills and mountains break forth into singing! Let the earth itself utter songs of everlasting joy! Let glory, honor, and everlasting power, be unto Him who sitteth upon the throne, who holdeth the keys of Creation and Redemption forevermore.

Millennial Star, 28:417-19

3. *THE BOOK OF MORMON AN AUTHENTIC RECORD*

(Discourse delivered in the Tabernacle, Salt Lake City, Sept. 21, 1879.)

If the congregation will give their attention, I will read a portion of the word of God, given in these last days, dated March, 1829—a portion of a revelation, through the prophet, and seer, and revelator, Joseph Smith, in Harmony, Susquehanna County, Pennsylvania, a little over one year before the rise of this Church, commencing with the 10th verse:

> "But this generation shall have my word through you; and in addition to your testimony, the testimony of three of my servants,

> **whom I shall call and ordain—unto whom I will show these things; and they shall go forth with my words that are given through you; yea, they shall know of a surety, that these things are true, for from heaven will I declare it unto them. I will give them power that they may behold and view these things as they are, and to none else will I grant this power, to receive this same testimony, among this generation, in this the beginning of the rising up and the coming forth of my Church out of the wilderness; clear as the moon, and fair as the sun, and terrible as an army with banners. And the testimony of three witnesses will I send forth of my word; and behold whosoever believeth on my word, them will I visit with the manifestation of my Spirit, and they shall be born of me, even of water and of the Spirit. And you must wait yet a little while, for ye are not yet ordained; and their testimony shall also go forth unto the condemnation of this generation, if they harden their hearts against them; for a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming. Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem, and my word shall be verified at this time as it hath hitherto been verified."**

Fifty-two years shall have passed tomorrow since the Lord permitted his holy angel to descend from heaven and commit into the care and charge of Joseph Smith, a young man, plates which had the appearance of gold, filled with engravings. He obtained these plates on the 22nd day of September in the year 1827, being then not quite twenty-two years of age. This young man was not learned, like those educated in colleges and theological institutions; indeed, he was a farmer's boy, unacquainted with the arguments, and the tenets, and the creeds, and the institutions of religion that existed around him, except what he had heard from time to time, in the neighborhood where his father resided; a young man not versed in the Scriptures any more than most of the common lads of that age. And we all know that there are but a very few among farmers that have the opportunity of informing their minds at so early a period—at the age of twenty-one, in regard to the doctrines and prophecies contained in the Scripture.

You may, some of you, wonder, perhaps, why the Lord should select an instrument of this kind; why he did not take a person, more qualified by education; more experienced in the doctrines taught among the human family, more conversant with the Bible. You, perhaps, may think in your own mind that if you had had the selection of the individual to begin the work of the establishment of the kingdom of God on the earth in the last days, and you had followed the best wisdom you had on the subject, that you certainly would have selected a person well trained and skilled in the different doctrines of the day. But the Lord does not see as man sees, his thoughts are not like our thoughts, neither are his ways like our ways. Hence he chose a man unconnected with any of the religious societies of the day—untaught in the Scriptures and doctrines of the different religious denominations, he selected a man of his own choice, as he had frequently done in former ages of the world.

We all recollect the selection that the Lord made in relation to David, when he was called to be king of the House of Israel, and anointed for that purpose. There were, I think, seven brethren older than David—men of fair appearance, men of experience, men that probably their neighbors, their acquaintances—would have selected either one of them in preference to the youth that was tending the sheep. But Samuel, being a prophet of the Lord, when these certain brethren came up before him, said, "The Lord hath not chosen him," and continued to say so until all the seven had passed by, and then the inquiry was made, "Is there not another?" "Why, yes, there is a boy, but he is keeping his father's sheep." "Send and fetch him," said the Prophet Samuel. He was brought in, he was goodly to look upon, but he was simply a youth, untrammeled with the traditions around him, but yet an honest-hearted boy. The Lord chose him, the anointing oil was poured upon his head, and he was appointed to be the future king of Israel.

Now, the Lord did not have any prophets in the year 1827 on all the face of the earth. There was no Samuel existing, no person who had the spirit of prophecy; consequently, the Lord, instead of sending a Samuel, sent an angel to make the selection. This angel committed, as I have already said, the plates of the Book of Mormon, together with the Urim and Thummim, into the hands of this youth, and also gave him many instructions informing him that he must be very strict in keeping the commandments of God, and that he must do with these plates as he was counseled from time to time, not to show them to everybody that might wish to see them, but was strictly forbidden, by the angel, to show them unto any person until the Lord should give him commandment so to do. He translated these plates, unlearned as he was. And now let me ask, would you naturally expect that if he—this unlearned youth—did this by his own wisdom, that it would agree with the Jewish record in all the doctrines taught, or said to be taught in the translation of this record? Would it be reasonable to expect that this unlearned, inexperienced youth could be able to sit down and in a very short period of time translate a book two-thirds as long as the Old Testament, without contradicting himself in some way? Would it be reasonable to suppose or to conclude that he would get all the doctrines contained in that Book of nearly 600 pages to agree in every respect with the ancient Gospel as it was taught in the New Testament, especially when there were several thousand different notions in regard to that doctrine? We could not expect any such thing. The more inexperienced a man is the less qualified he is to write, by his own human wisdom, and get into proper shape, a history said to extend over a thousand years or a little more—a history commencing with the colony that came from Jerusalem to this continent, down until the records were sealed and hid in the earth—a thousand years' history of a nation, of two nations that were opposed to each other, of their wars and their travels to and fro upon a large continent, like ours, we would naturally expect that a young man, so inexperienced, would, by his own human wisdom, get that country awfully muddled up as regards places, as regards the location of cities, and location of countries. We would naturally expect, I say, such contradictions to occur in the writings of an unlearned youth.

But, what is still more marvelous, is the prophetic portions of this record, called the Book of Mormon. It is full of prophecies from the opening of the record unto the closing thereof. Predictions, not only concerning events that took place after this colony left Jerusalem, during 600 years before Christ, predictions that were to take place down to the coming of Christ in the flesh, but predictions that were to be fulfilled after the first coming of Christ down until the end of time. The book is full of these predictions. Would you not naturally expect, therefore, could you look for any other thing than that an inexperienced, unlettered young man, unread in prophetic history, should contradict himself in different parts of the record; speak of an event on one occasion and forget and speak of something quite different on another? Then again, where did you find a young man, unacquainted with the Jewish record, that could make all these predictions and prophecies coincide with the ancient prophecies of the Jews? Would it be likely that he could do so by his own wisdom? I think not. All these things, therefore, so far as the history is concerned in the Book of Mormon, so far as the prophetic writings are concerned in this late record, so far as the doctrinal parts of that book are concerned, it is a marvel in the age in which we live; it is a marvel in my eyes; but perhaps my eyes are not constituted as the eyes of others. To me, however, it is one of the greatest marvels of the age. I am familiar with this; and I have read it, perhaps, more carefully than any other man that has ever lived in this generation, and probably ten or fifteen times more than any other man has done. Why, when I was a boy, twenty-one years of age, I had, for the two years during my first acquaintance with the book, read it so much that I could repeat over chapter after chapter, page after page, of many portions of the Book of Mormon and could do it just as well, with the book closed or laid to one side, as I could with the book open; and I have continued to read it from that day down to the present, without finding one contradiction in the book. I have read the comments, I have read the writings of our greatest opposers who have undertaken to examine the book from the beginning to the end. I have tried to follow their arguments, in relation to the contents of this book, but I have never unto the present day—and it is forty-nine years since I became acquainted therewith, been able to find one contradiction in the whole work.

Can we say as much concerning the Jewish Bible in the present state of its existence? What is the great fault found by the opposers to the Jewish Bible? The infidel says: "We do not believe it, because it apparently contradicts itself in doctrine, in history, and in many other portions." And the Christian undertakes to read it, he undertakes to show that these are not contradictions; but with the arguments of the Christian on the one side, and the infidels on the other, in relation to the Bible, it is confessed by the generality of mankind that there are many contradictions, not original contradictions, but contradictions that have been introduced into the record since it was originally given, introduced by the wisdom of man, or rather by the wickedness of man. But does the Book of Mormon contradict the teachings of the present day? Yes. There is a great difference between the Book of Mormon and modern Christian religion; but there is no difference between that book and ancient Christianity. We may hunt the wide world over, amongst some 400 millions of Christians, so-called, and search deeply for a complete, and good, and thorough understanding of their doctrines, and when we have made ourselves thoroughly acquainted with them, take up the Book of Mormon, compare their doctrines with this Bible of ancient America, and there is a great difference, a fundamental difference, not a trifling difference, but a difference that lies at the foundation. It is the same when we come to compare these modern doctrines of Christendom with the doctrines taught in the New Testament. Where can we find a man who can reconcile the two? Or the thousand if you please? Who is able to show that the New Testament proves and sets forth clearly the ancient doctrine of the Gospel? There may be now and then an item which each denomination has in accordance with the New Testament; but where is the authority which lies at the foundation of Christianity? Where is the man among all these 400 millions of Christians that is a revelator, that is a prophet, or is inspired of God? He cannot be found, and yet the ancient Christianity, recorded in the Bible, advocates that great gift as one that lies at the foundation of Christianity. Christianity is built upon it, built upon Jesus, who was the great revelator of the Church, and built upon apostles who were also revelators, as well as Jesus, and who received their revelations by the gift and power of the Holy Ghost, by inspiration as men of God. Can you find such an order of things in Christendom? Do any profess to have these gifts? They say that they are unnecessary; they say that these gifts were intended for the first age of Christianity, but when Christianity was once established these high gifts were no longer necessary. This is their argument almost as one. They seemed to be agreed, however much they may be opposed in other points of doctrine, they all, almost without an exception, seem to be agreed that there is no need of these high gifts of inspiration, and prophecy, and new revelation that accompanied the preaching of the Gospel in ancient times. "The Gospel is established," they say "we have no need of it." As much as to say that these gifts are no part of the Gospel; that the Gospel is one thing and the gifts are another; that the Gospel was established by the evidence of the gifts, but the gifts are no part of the Gospel. They are as much a part of it as faith; just as much a part of the Gospel as repentance, as baptism for the remission of sins, or as the laying on of hands for the gift of the Holy Ghost; and to undertake to separate the blessings of the Gospel, and then call something else the Gospel, does seem very absurd, very inconsistent, and is something that cannot be proved from the divine record. Now, here is something that is of minor importance, something that is not particularly necessary, that might be called non-essential, but something that lies at the very foundation of Christianity. These gifts are a portion of Christianity. Revelation, inspiration and the gift of prophecy, are part and portion of the Gospel as taught by the ancient apostles and men of God, and by our Savior, and to do away with these gifts destroys the fundamental principles of Christianity.

What does the Book of Mormon advocate? It comes directly in contact with all modern Christendom, and goes back to the old Gospel as it was taught nearly 1800 years ago, and maintains that there must be in the kingdom and Church of God, in every age of the world, these gifts as well as outward forms and ceremonies, maintains that these gifts are a part of the ancient Gospel and must exist wherever the Gospel exists, and when they cease the Gospel ceases to be preached, and true believers, in a Scriptural sense, cease to exist with them.

Now, it does not seem likely to me, that a young man whose beard had scarcely grown—a youth untutored, untaught in the sectarian notions of the day, brought up to labor hard on his father's farm—should be able to make these great distinctions, to come out in opposition to all modern systems of religion, and establish the very fundamental principles that are necessary to the very existence of Christianity in the last days. But God was with that young man. He was not his own teacher; he was not left to his own judgment in regard to what Christianity should be and what it should not be. The angel that came from heaven and revealed himself to the youth understood his mission. He understood what the Gospel was and should be; he understood the revelations of St. John; he understood that these revelations never could be fulfilled unless an angel were sent from heaven in the last days, with the message of the Gospel to be proclaimed unto the inhabitants of the earth, not to a sectional portion of it, not to some corner of it, or to some obscure people, but to commit the everlasting Gospel unto the inhabitants of the earth, to be proclaimed to every nation, kindred, tongue and people. He understood the difference between modern Christianity and ancient Christianity. And when the Urim and Thummim was lighted up by the power of God, and magnified before the eyes of this youth, those ancient characters upon the plates of the Book of Mormon. the distinction was clearly made, between the purity of the Gospel as it was taught in ancient days, and the doctrines and innovations of man as have been taught during many long centuries of apostasy.

How I have rejoiced, since I was a youth of nineteen, in this record? Why I esteem it, I was going to bring up some earthly comparison, but I will not compare great and glorious and heavenly things, so great, so pure and so important, as that of the plan of salvation, with anything of an earthly nature, as there cannot really be any comparison. When I look at all the earthly riches and grandeur of this world, and then look at the Book of Mormon and the Bible, with power to select, which should I choose? Why, the grandeur of this world, the riches of this world, the glories of this world, would be nothing; they would be like the dream of a night vision when a person is disturbed, by the Spirit of God, but by his own cogitations in the night. I would look upon them as nothing, as vanity and foolishness, as unworthy of the love or approbation of any man of God, were they to be set before me and contrasted with the glory of this book. It is a record given to this generation as one of the choicest gifts of heaven! No other books exist upon the face of our globe so choice as the books which God has given in different ages of the world, the Bible for one, the Book of Mormon for another, and the book called the Book of Doctrine and Covenants, containing the revelations which God gave through his servant the prophet, during some seventeen of the last years of his existence here upon the earth. These revelations, these books, are more precious than the riches, and kingdoms, and glories, and honors of this present life, so far as I am concerned. Do I esteem them more than I do my own life? I would be unworthy of my Father and my God in the eternal worlds if I would refuse to lay down my life, if it were required of me of the Lord. If I should save it for a moment, and deny the Book of Mormon; if I were to deny the gifts of the Gospel, or any of the revelations that God has given, that are published in the Book of Doctrine and Covenants, if I were to do such a thing, could I look upon my Father's face without blushing? Could I think upon God without blushing? Could I think upon anything that was pure and holy, without being, in my own mind, in perfect torment? If I were to be so ungrateful as to deny anything that God has given me, I should be unworthy of the kingdom of God. I do most sincerely and humbly hope and trust that the Lord will not call me and try me in this respect, for I know the weakness of man; I know that man has been weak in all ages, and I do not wish to be thus tried. I do not covet this trial; I do not pray for it! but if ever I should be brought to this condition, with my present feelings; with the feelings I have had for a great many years, I would say: "Come martyrdom, come burnings at the stake, come any calamity and affliction of the body, that may be devised by wicked and ungodly men—let me choose that, and have eternal life beyond the grave; but let me not deny the work of God." Why do I thus feel? If I had not a knowledge that the Book of Mormon was true, I should not have these feelings. Then I should probably say, if I only had faith that the Book of Mormon is true, "My life is precious, let me save my life, let me deny something which I do not know is true." But when a person has a knowledge, as I have, of the divinity of this work —having this revealed to me when I was but a beardless boy— I hope never to be brought in that condition, where the trial will be upon me, but should it come I hope to be able to lift up my hands to high heaven, and say, "Oh, Lord, enable me to endure the trials and afflictions that may come, that I may be faithful unto death."

Am I the only one that feels in this way, among the Latter-day Saints? Are there no other persons that have this knowledge, excepting your humble servant? Yes, there are scores of thousands, if they testify the truth, and I have no reason to think that they would falsify their word; scores of thousands who know as well as they know they have an existence, that the Book of Mormon is a divine record; that the Bible is a divine record; that the revelations given through the Prophet Joseph Smith, published in the Book of Doctrine and Covenants, are divine; they know it. Would they be willing to suffer martyrdom? I think they would. There might be individual cases, as in ancient times, where they might reject the truth, lose their hopes of salvation, to save their temporal lives; but take the great mass of this people, they would be willing to lay down their lives, or be burned at the stake before they would reject their religion.

How kind, how good was our Heavenly Father, before the rise of this Church, after he had inspired this boy to translate these records, how good he was to send an angel from heaven to three other persons, namely, David Whitmer, Martin Harris and Oliver Cowdery, Joseph Smith being with them on the occasion. The angel descended from heaven, clothed with light and glory, and, taking these records in his hands, turned them over leaf after leaf, showing to these three other men, besides the translator, the engravings on the plates. How kind this was. A Church was to be raised up. The Lord was willing that they should have all the evidence that they could reasonably ask for, before even the first branch of the Church was organized. Did he condescend, in many of the past ages of the world, to do so much for the different generations that have lived, as he has done for the present generation? Look at the days of Noah. He had a message to deliver—a message that affected the human family. He had to tell the people that were living around him that God had spoken. "And what has God said?" He has told me that because of your wickedness he will send the floods upon you. He will break up the foundations of the great deep, he will open the windows from on high and he will pour out the floods upon these nations, and they will be swept away, root and branch, except a few that will believe in my message, and come into the ark that I am building. How many witnesses did God raise up then? I expect he must have revealed himself to the sons of Noah, as well as to Noah. That would be but four witnesses; but we have no account that the Lord revealed himself to these three sons. They, however, believed the testimony of their father; whether they knew it or not we do not know. At any rate, their faith was sufficiently strong to cause them to labor with the old man, and they labored along year after year, weary no doubt, in forming the timbers of this huge ark or vessel. Finally they got it fixed together, and the beasts of the field, that appeared to have more inspiration than the men and the women of that age, began to come from the forests towards the ark, and finally the door was closed. They must have been prophetic beasts, beasts that had revelations, beasts that were able to judge far better than the world of mankind in that age. The rains descended, and the earth was covered with the flood, and we read that Noah by his testimony condemned the whole world. What! One witness? One witness alone condemned the whole world, and they perished from off the face of the earth, because one witness was sent unto them! The Lord has done a little better with this generation. He sent four witnesses before he organized the Church, and that was not all. There were other men that had great testimony and evidence given to them; but they did not see the angel; they did not see the plates in the hands of the angel; but what did they see? They saw this boy have these plates. They took the plates and handled them themselves. They saw the engravings upon these plates—eight other men, besides the four I have mentioned, and they testify to what they saw. They bear witness in words of soberness, that they did handle the plates with their own hands, that they did feel the weight of the plates, that they did observe the engravings thereon, that they had the appearance of ancient work and of curious workmanship, and they bear testimony to what their eyes saw and to what they handled with their hands. Their names, as also the names of the four that saw the angel, were attached to this record, when the first edition of that book was issued from the press. Twelve witnesses then did God condescend to raise up immediately before he organized this Church. Are not twelve witnesses sufficient to condemn the world in this age, if one witness condemned the world in the days of Noah? I think that God has been very lenient, very kind and very merciful in beginning the work with so many witnesses.

But there seemed to be other witnesses and evidence concerning the correctness and divinity of this book that are far greater than those I have named. There is a promise to all the human family, that is far better than the ministrations of angels to others. What knowledge does it give to me, to you, to any other person, among all the nations and kindreds of the earth, concerning the divinity of the Book of Mormon, because four witnesses, that lived in some portion of our globe, state that an angel had come from heaven? Does that give me a knowledge? No. Did that impart a knowledge to any other creature on the face of the globe? No. Did we not need a knowledge as well as they? Yes. I have a soul as well as these four men that must be saved or must be lost. If that be the case, ought I not also to have a knowledge concerning my safety as well as they? I think so. Has the Lord made it impossible for me to obtain this knowledge? No. The very message itself in the book, and in the New Testament, and in the modern revelations that are given through the prophet, told me, told you, told all the people upon the face of this earth, how they also might obtain a knowledge of the truth of the Book of Mormon and of this work. How? By getting a vision or manifestation from that same God? No. That we should all have the ministration of angels? No. To some is given one gift, and to some are given other gifts. To some it is given to know in one way and to some it is given to know in some other way. The Lord has promised that if I will repent, if you will repent, if the people of the United States will repent, if the people of all the nations of the earth will repent, turn unto him and obey his commandments that they should receive the Holy Ghost. Will that give us a knowledge as clear, as definite, as pointed, as could be revealed by the ministration of angels? Yes.

Supposing now that I were a natural man, never had received the Holy Ghost. Supposing that a person should come and testify to me that he had received the Holy Ghost, that he had received heavenly visions, that the Lord had sent angels to him, what would I know about it? What would I know about the Holy Ghost, if I never had received it? No man can discern the things of God, but by the Spirit of God; so says the Apostle Paul to the Corinthians. It is impossible for the natural man to know the things of God, and if I were a natural man, and had never partaken of the Holy Ghost, I might hear a crowd of witnesses testifying to what they had received, I might say, "Well, you seem a sincere people, you seem to be honest in your declarations, you say you have had the visitation of angels, you say the Holy Ghost has been poured out upon you, but I have never received these things as a natural man." Now what reason would there be to condemn me on the great judgment day, if I rejected their testimony? They might tell be that on certain conditions, I might obtain the Holy Ghost, as well as they, if I would only exercise sufficent faith, to repent of my sins, and to be baptized for a remission of them, and to have the servants of God lay their hands upon my head for the reception of the Holy Ghost; that if I would enter into a covenant with the Most High God, to obey his commandments and to call upon his name in faith, and to exercise faith before him, I expect if I did not do all these things, that all this crowd of witnesses that I have named, would stand up on the day of judgment and would condemn me. But if I would exercise faith though I had no knowledge, and would obey the commandments, would be obedient to the principles, and then I received for myself the testimony, I should then be dependent neither upon David Whitmer, Martin Harris nor Oliver Cowdery, Joseph Smith, nor any of the twelve witnesses that saw the plates, nor any other man living on the whole earth. I could then say, "Oh, Lord, my God, thou hast fulfilled thy promise which thou hast made. Thou hast said if I would repent and be baptized I would receive such and such blessings. They have been given unto me, and now I know that thy word is true." And from thenceforth I could be a witness myself, but before that I could not be a witness.

Are the ministers of the different denominations of this day, who have never had the spirit of revelation upon them, are they competent witnesses of God to stand before this generation and declare the things of God? No. Can they stand up in the great judgment day and condemn any of this generation to whom they have preached? No. Why not? From the very fact that they are not witnesses. They can tell what the ancients say, how the ancients became witnesses, but they themselves have not experience in these things, and therefore, God has not made them witnesses. They cannot condemn any man living on the face of the earth by their preaching and their testimony.

We are living, then, in the great and last dispensation, in which God has provided a way that he might raise up scores of thousands of witnesses, a way that all might know as Peter did. Peter did not get his knowledge from seeing miracles wrought. He did not obtain his knowledge because some other man had received a knowledge. The Savior blessed him and said: "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The Lord had revealed this knowledge unto Peter, consequently Peter was constituted a witness. And so the Lord, by having given revelation from the heavens to scores of thousands of the Latter-day Saints, has made them witnesses of the divinity of this work.

Oh, how the Latter-day Saints ought to rejoice! How faithful we all ought to be? How frivolous are the things of this present life, compared with the knowledge of God which you have received! Do you appreciate this, Latter-day Saints? Do you realize it as you ought to, or are your minds swayed to and fro by the frivolities and vanities of this present life? Do they absorb the greater portion of your attention? Do you forget your God, the greatness of your calling, and the knowledge which you have received? I have not.

I believe that the Latter-day Saints are the very best people on the face of our globe. Why? Because they have been willing to endure hardships, persecutions all the day long. They have been willing to leave their houses, their lands, their possessions, have been willing to see all fall into the hands of their enemies and flee to a desert country for the sake of their religion. Has God forgotten all these things? O ye children of Zion! Do you suppose that the Lord has forgotten, because many years have passed away, your tribulation, your sacrifices—if they can be called such—your mobbings, and persecutions in times that are past? No. They are written as it were on the palms of his hands; they are printed indelibly upon the thoughts of his heart. He has all these things in remembrance, and a day of controversy is coming, and it is not far in the future, a controversy for Zion; a controversy with all the nations of the earth that fight against Mount Zion—the Lord has all these things in his mind, and he will fulfil them in his own due time and season. But now is the day of our tribulation and has been for some forty years and upwards that are past. Are there better days to come? Yes. How far in the future I am not prophet enough to know. All that I do know is that they are nigh, near at the very door, when the Lord will rise up and come forth out of his hiding place and fulfil that which he has spoken concerning Zion and the inhabitants of this land. Zion is not destined to be crushed down forever into the dust. Zion is not destined to be overcome by the kingdoms of this world forever. The turning point will come, and that is nigh at hand. The days are coming — I know they are close at hand — when the young and rising generation now sitting in this congregation, and who are spread forth upon the face of the land, throughout these mountains and valleys, will see the turning point for Zion. What will they see? They will see a man raised up like unto Moses in days of old—a man to whom the Lord will reveal himself, as he did to his servant Moses, by angels, by visions, by revelation from the heavens, and will give unto him commandments, and make him an instrument in his hands, to redeem the people and to establish them in their everlasting inheritance upon the face of this American continent. Will he show forth his power in that day as he did unto his servant Moses and to Israel? Yes, only more abundantly, more extensively than in the days of Moses, for there is a larger continent than the land of Egypt, in which the Lord will make manifest his power—a greater people than the Egyptians, among whom he will work. Consequently, he will show forth his power unto all the inhabitants of this land. He will fulfil the plain predictions of the Prophet Isaiah that the Lord shall make bare his arm in the eyes of all the nations, until all the ends of the earth shall see the salvation of God. What will be said, then concerning this people and Zion? It will then be said by those that are spared in the midst of the terrible judgments that will fall upon these nations? "Surely the people called Latter-day Saints, the people of Zion, are the people of our God. God is there, his power is there, it is his power that delivers that people; it is his power that is over them as a cloud by day and the shining of a flaming fire by night. It is his power that protects their congregations, protects their settlements, protects their holy temple. Let us no longer fight against Zion or the people of God, let us enter into the everlasting covenant which has been revealed anew. We will join ourselves with the people of God." In that day will be fulfilled that which has been spoken by Isaiah in the second chapter, by the Prophet Micah, in the fourth chapter, that in the last days many nations shall say: "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

May God bless, not the wicked, not the ungodly, not those that blaspheme the name of the Lord, not those that fight against Zion, but all the true, pure-hearted Latter-day Saints, is my prayer, in the name of Jesus. Amen.

JD 21:168-178

4. *THE KNOWLEDGE OF GOD SHALL COVER THE EARTH AS THE WATERS COVER THE DEEP*

(Discourse delivered in the Tabernacle, Ogden, May 18, 1873)

Having been requested to speak this forenoon, and to continue the subject upon which we were addressed yesterday afternoon, I cheerfully do so, hoping that I may have the attention of the congregation, as far as possible, that I may be able to make all hear.

The subject upon which Brother Taylor addressed the congregation yesterday afternoon, and upon which a few words were said by those who followed him, is one of very great importance in its bearings upon the present generation; for all things that have once been revealed, and which are now lost, will be revealed anew, in order to fulfil that passage of Scripture recorded in the 11th chapter of Isaiah and 9th verse: "The knowledge of God shall cover the earth as the waters cover the sea." Things of all former dispensations will be made manifest and revealed anew in the great dispensation of the fulness of times. And in order to understand more clearly the things that are to be revealed and made manifest again to the inhabitants of the earth, it may not be amiss for me to refer to some of the past records of antiquity that were revealed from heaven for the benefit of past generations. The first one that occurs to my mind will be found in the Book of Covenants, page 79, paragraph 29:

> **"And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation. These things were all written in the Book of Enoch, and are to be testified of in due time."**

Adam was the first personage placed on the earth, in the Garden of Eden, and having transgressed, and having been cast out of the Garden of Eden, and having fulfilled a long probation, amounting to almost a thousand years, he concluded to gather together his children, which he did three years previously to his death. As recorded on the same page, he gathered Seth, Enos, Cainaan, Mahalaleel, Jared, Enoch and Methuselah, who were successive descendants making eight generations in all, including himself, into the valley of Adam-ondi-ahman. This was nearly a thousand years after Adam was placed in the Garden of Eden, seven generations of his children, or the righteous portion thereof, were gathered together in that valley. And here it may not be amiss for me to say a few words in relation to the location of that interesting meeting or conference.

The valley of Adam-ondi-ahman, according to the views and belief of the Latter-day Saints, was located on the western hemisphere of our globe. (I would here say, that as the greater portion of this congregation are Latter-day Saints, the proofs and evidence which I shall bring forth, in relation to the matters before me, will be selected from those books which are believed by them, which may not be particular evidence to strangers, but to the Latter-day Saints they will be undisputed evidence.) Adam-ondi-ahman, the Valley of God, where Adam dwelt, was located about fifty miles north of Jackson County, in the state of Missouri. The Lord has revealed to us that Adam dwelt there towards the latter period of his probation. Whether he had lived in that region of country from the earliest period of his existence on the earth, we know not. He might have lived thousands of miles distant, in his early days. It might have been upon what we now term the great eastern hemisphere, for in those days the eastern and western hemispheres were one, and were not divided asunder till the days of Peleg. Adam might have migrated from the great east, gathered up with the people of God in connection with the Church of Enoch, and formed a location in the western boundaries of Missouri. This is not revealed.

The object of this grand meeting of our great ancestors was that Adam might bestow a great patriarchal blessing upon his descendants. Hence the righteous of his posterity were gathered on that occasion. He pronounced upon them his last blessing. They were favored on that occasion, for the Lord appeared unto them. This meeting was very interesting in its nature, and the Lord was very much interested, as well as the people. He appeared to this vast congregation, and imparted comfort to Adam in his old age. And Adam was filled with the Holy Ghost. Notwithstanding he was bowed down with age, being filled with the Holy Ghost, he predicted what should come to pass among his posterity to the latest generation. Hence he must have spoken concerning all the following dispensations, that were to be revealed from time to time to the children of men. He must have spoken concerning the spreading of his posterity after the days of Noah, and of the great work of God being established on the earth in the latter days, and concerning the second advent of the Son of God, concerning the great day of rest, the period when Satan should be bound. All these things were written in the Book of Enoch, who was present on that occasion. And this book is to be testified of, in due time, to the Saints of the last days. This will be one of the means by which God will fulfil the prophecy of Isaiah, that "the knowledge of God will cover the earth as the waters cover the great deep."

Saying nothing about the prophecies of Seth, Enos, Cainan, Mahalaleel and Jared, we will next come down to the days of Enoch. Enoch prophesied of all things, as well as his great ancestor, Adam. A few of his words are translated, and brought to light by the prophet Joseph Smith, and published in the various publications of this Church—in the "Evening and Morning Star, "the Pearl of Great Price," etc. This prophecy, though very short, as far as it has been revealed, unfolds marvelous principles, showing that his eyes were opened to see things that were past, and things in the future, all of which were recorded in the Book of Enoch, which is to be brought to light and revealed in the latter times. Among the things revealed to Enoch was the knowledge of the flood, which was to take place. And the Lord made a covenant with Enoch, that He would set His bow in the clouds, just as it afterwards was given to Noah, not as a mere token alone that the Lord would no more drown the world, but as a token of the new and everlasting covenant that the Lord made with Enoch. The words of this covenant I will repeat, as far as my memory will serve: "I will set my bow in the clouds, and I will look upon it, and remember the everlasting covenant I have made with you. That in the latter days, when men shall keep all my commandments, Zion shall look upwards and the heavens shall look downwards," etc. The bow that was set in the clouds was to be a token, between God and the inhabitants of the earth, of the bringing again of Zion, and of the assembling of the Saints of all dispensations. Therefore, when I have seen the bow in the clouds, it causes me to remember the covenant that God made in those early ages, and which is soon to be fulfilled in the last dispensation of the fulness of times. How great and how important is this covenant with the Zion which was built up by Enoch, which was to be taken up into heaven and remain sanctified as a place of the Lord's abode forever! Where he should dwell in the midst of his people, and where he should behold their faces, and they should behold his face. That this ancient Zion, and all the inhabitants thereof, should come from heaven and reign on the earth, and that Jesus should come with them. And for fear that the Saints should forget this, a beautiful bow was placed in the clouds, that they might remember that the Lord was looking upon them, and that he would remember his covenant with Enoch in regard to bringing his Zion again. This we find in the periodicals of the Church. When this time shall come that the Lord will bring again ancient Zion, this will assist in filling the earth with the knowledge of God as the waters cover the great deep; and will serve to put us in possession of the history of Zion, of the order of that ancient people, when they walked in righteousness three hundred and sixty-five years before they were prepared for a translation to heaven.

When we come to converse with Enoch and his city face to city, and hear from their own mouths the declaration of their own history, and the preaching of the Gospel in that age of the world, it will unfold a vast amount of knowledge in regard to the events before the flood. We come down to the days of Noah. He was a righteous man, and called of God to preach the Gospel among the nations as it was revealed to his forefathers, and before the days of the flood, so great was the faith of many of the people, after the days that Enoch's city was caught up, that the Holy Ghost fell upon them, and they were caught up by the power of heaven into the midst of Zion —the Zion of Enoch. Thus we have further knowledge revealed to us.

Noah, after having preached the Gospel and published glad tidings among the nations, was commanded to build an ark. He had a Urim and Thummim by which he was enabled to discern all things pertaining to the ark and its pattern. He was a great prophet, and predicted many things, and his records, no doubt, were hidden up, and will come forth in due time, when the Lord shall cover the earth with his knowledge as the waters cover the great deep.

Many people have supposed that Moses was the first man, and the people of his day the first generation that knew anything about written characters, and that all the people from the days of Adam down to Moses, did not know how to put their thoughts in the form of writing; but let me inform you how writing commenced. We read in the Book of Enoch, in the "Pearl of Great Price," that the Lord taught Adam how to write records by the inspiration of his spirit. And it was given him concerning the mode of placing his thoughts in the form of writing. This is recorded in the Book of Enoch, and the "Pearl of Great Price."

The people before the flood did not lose the art of writing, but they wrote their revelations, visions, etc., in the language of Adam—the first language given to man. This knowledge was retained through the flood. We come down to the days of the building of the Tower of Babel, soon after the flood. About the time of Abraham, the Tower of Babel was built. The people being of one language, gathered together to build a tower to reach, as they supposed, the crystallized heavens. They thought that the City of Enoch was caught up a little ways from the earth, and that the city was within the first sphere above the earth; and that if they could get a tower high enough, they might get to heaven, where the City of Enoch and the inhabitants thereof were located. They went to work and built a tower. They had this tradition, that there had been a translation of people from the earth, and they were anxious to become acquainted with them; but the Lord saw that they were one, and that they all had one language, and that nothing would be restrained from them which they imagined to do; and, as a curse, he sent a variety of tongues, took from them their own mother tongue. The language of Adam was all forgotten in a moment, and independently of taking away from them the knowledge of their own tongue, he gave them a multitude of other tongues, so that they could not understand one another. In those days there were a few righteous individuals living at the Tower, among whom was Jared, a very good man, and his brother. When they understood, by the spirit of prophecy, that the Lord was about to scatter the people to the four corners of the earth, the brother of Jared called upon the Lord, by the request of Jared, that the Lord might lead them to a choice land. Did they come upon this great western hemisphere without a knowledge of God? No. Without any written record? No. Read the Book of Mormon, page 530, or, in other words, the Book of Ether and you will find there recorded, several generations after the Israelites came from the Tower of Babel and landed upon this continent, that there was a certain woman, the daughter of one of the ancient men of note, that referred her father to those records which their fathers brought from the Tower of Babel; told her father what was recorded in them. "Hath my father not read the record which our fathers brought across the great deep? Behold, is there not an account concerning them of old; that they, by their secret plans, did obtain kingdoms and great glory?" She put it in the heart of her father, Jared, to follow those wicked acts which were entered into by Cain. It shows that the Jaredites did not come here without a record of the things from the days of Adam, down; they had it with them. They kept it with them, and multiplied copies in the midst of their nation. But, you may ask, how do we know about this first colony that come to this continent? How came we in possession of this knowledge? It was by the records which they themselves kept. The Jaredites, acquainted with the art of writing, kept their records. And among the host of records kept by them, were twenty-four plates of pure gold, which were kept by the prophet Ether, some 1600 or 1800 years after their colony came to this land, from the Tower of Babel. He kept a record. These records were carried by Ether from the Hill Ramah, afterwards called Cumorah, where the Jaredites were destroyed, as well as the Nephites. He carried them forth towards South America, and placed them in a position north of the Isthmus, where a portion of the people of King Limhi, about one hundred years before Christ, found them. I will read you a brief description of their being found. On page 161, of the Book of Mormon, it appears that the people of Limhi were a certain colony that had left the main body of the Nephites, and had settled in the land where Nephi built and located his little colony, soon after their landing on the western coast of South America. After landing, and after the death of his father, Lehi, Nephi was commanded of God to take those who would believe in the Most High, and flee out from his brethren. And they traveled many days' journey to the northward, and located in a land which they called the Land of Nephi, and dwelt there some four hundred years. And then because of the wickedness of the people they were threatened with a great destruction. The Lord led Mosiah out of the land of Nephi, and led him still farther north, some twenty days' journey, and they located on the River Sidon, now called Magdalena, which runs from the south to the north. And there they found a people called the people of Zarahemla. And some of the Nephites desired to return to the land of Nephi, which they did. In about a century afterwards, there being no communication between the colonies, they sent out a number of men to see if they could find the people of Zarahemla. And they were lost, and came to a part of a country covered with bones. This is what I am going to read. And as a testimony that these things were true, they brought twenty-four plates of gold, and breastplates of brass and copper, and swords, etc.

> **"And it came to pass that after King Limhi had made an end of speaking to his people, for he spake many things unto them, and only a few of them have I written in this book, he told his people all the things concerning their brethren who were in the land of Zarahemla, and he caused that Ammon should stand up before the multitude, and rehearse unto them all that had happened unto their brethren from the time that Zeniff went up out of the land. And he also rehearsed unto them the last words which King Benjamin had taught them, and explained them to the people of King Limhi, so that they might understand all the words which he spake. And it came to pass that after he had done all this, that King Limhi dismissed the multitude, and caused that they should return, every one unto his own house.**
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> **"And it came to pass that he caused that the plates which contained the record of his people, from the time that they left the land of Zarahemla should be brought before Ammon, that he might read them. Now, as soon as Ammon had read the record, the king inquired of him to know if he could interpret languages, and Ammon told him that he could not. And the king said unto him, being grieved for the afflictions of my people, I caused that forty and three of my people should take a journey into the wilderness, that thereby they might find the land of Zarahemla, that we might appeal unto our brethren to deliver us out of bondage; and they were lost in the wilderness for the space of many days, yet they were diligent, and found not the land of Zarahemla, but returned to this land, having traveled in a land among many waters; having discovered a land which was covered with bones of men, and of beasts, etc., and was also covered with the ruins of buildings of every kind; having discovered a land which had been peopled with a people who were as numerous as the hosts of Israel. And for a testimony that the things that they have said are true, they have brought twenty-four plates which are filled with engravings, and they are of pure gold. And behold, also, they have brought breastplates, which are large, and they are of brass and of copper, and are perfectly sound. And again they have brought swords, the hilts thereof have perished, and the blades thereof were cankered with rust; and there is no one in the land who is able to interpret the language or the engravings that are on the plates. Therefore I said unto thee, canst thou translate? And I say unto thee again, knowest thou of anyone who can translate? For I am desirous that these records should be translated into our language; for, perhaps, they will give us a knowledge of a remnant of the people who have been destroyed, from whence these records came; or perhaps they will give us a knowledge of this very people who have been destroyed; and I am desirous to know the cause of their destruction."**

> "Now Ammon said unto him, I can assuredly tell thee, O king, of a man that can translate the records; for he has wherewith that he can look, and translate all records that are of ancient date; and it is a gift from God. And the things are called interpreters, and no man can look in them except he be commanded lest he should look for that he ought not, and he should perish. And whosoever is commanded to look in them is called seer. And behold, the king of the people, who is in the land of Zarahemla, is the man who is commanded to do these things, and who has this high gift from God."

I have read this to give you an idea how the Israelites that inhabited this continent, before the days of Christ, came to the knowledge of the first colony that came from the Tower of Babel. This company, that was lost in the wilderness, brought these plates, with breastplates and swords, the hilts thereof having perished, and the blades thereof having cankered with rust.

Now Mosiah, the king, that dwelt in the land of Zarahemla, was the man that was called of God to translate. He had the gift and power given to him to translate these twenty-four plates. We have an account, on another page of the Book of Mormon, of his translating these plates; and that it gave an account of the people from the days of Adam down to the flood —to the days of the Tower of Babel—and down to the days they were destroyed. Now will this record ever be brought to light to help fill the earth with the knowledge of God? Let me refer you to what is recorded in the Book of Ether, page 516:

> "And now I, Moroni, proceed to give an account of those ancient inhabitants who were destroyed by the hand of the Lord upon the face of this north country. And I take mine account from the twenty and four plates which were found by the people of Limhi, which is called the Book of Ether. And as I suppose that the first part of this record, which speaks concerning the creation of the world, and also of Adam, and an account from that time even to the great Tower, and whatsoever things transpired among the children of men until that time, is had among the Jews, therefore I do not write those things which transpired from the days of Adam until that time.' (Now notice the next sentence.) "But they are had upon the plates and whoso findeth them, the same will have power that he may get the full account."

They are not yet found. We have the Book of Ether, that is not one-hundredth part of the contents of those twenty-four plates. But a very short account. Whoso findeth these twenty-four plates will have power to get the full account; for they give a history from the days of Adam through the various generations to the days of the flood, from the days of the flood down to the days of Peleg, and from the days of Peleg to the Tower, which was very nearly contemporary with Peleg. And from that time for some sixteen or eighteen centuries after they landed on this continent. The prophecies of their prophets in different generations, who published glad tidings of joy upon the face of all the northern portion of this continent; their records and doings are all to come to light, and these will help to fulfill the words of our text that the knowledge of God will cover the earth as the waters cover the great deep.

But we will pass along and come to the second colony, that the Lord brought out of Jerusalem, six hundred years before Christ. Did they bring any records with them? Had they the art of writing? Yes. When they lived among the Jews the art of writing was extensively known among the Jews. It was their art to write in the Egyptian language, as Nephi testifies on the first page of the Book of Mormon. "Therefore I make a record of my proceedings in my days; yea, I make a record in the language of my father, which consists of the learning of the Jews, and the language of the Egyptians." A language which their forefathers learned, while they dwelt in Egypt, and which they were familiar with, but probably lost it in some measure, but still retained a portion of it, and wrote their records in the same.

Now if you will appeal to Biblical history you will find that the Israelites did write their records in ancient times, upon metallic plates, and that these plates were connected together. with rings, passing through the leaves. Through the whole a stick was placed for carrying the record. This description we have given by those who have deeply studied concerning the scriptures and the ancient doings of the Israelites. When Lehi left Jerusalem, there was a certain man that lived in Jerusalem, that had kept records upon brass plates. And these records, we are informed, had been handed down from the early ages of the Israelites, until Lehi left Jerusalem. They contained a copy of the genealogy of the tribe of Joseph in the land of Palestine. Laban being a descendant of Joseph, the records had fallen into his hands. Lehi was commanded to send his sons to obtain these records; for he had pitched his tent on the eastern borders of the Red Sea. The history of his obtaining them you will find recorded in the Book of Mormon. On the 10th page it reads:

> **"And it came to pass, that they did rejoice exceedingly, and did offer sacrifice and burnt offerings unto the Lord; and they gave thanks unto the God of Israel. And after they had given thanks unto the God of Israel, my father Lehi took the records which were engraven upon the plates of brass, and he did search them from the beginning. And he beheld that they did contain the five books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, who were our first parents; and also a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah; and also the prophecies of the holy prophets, from the beginning, even down to the commencement of the reign of Zedekiah, and also many prophecies which have been spoken by the mouth of Jeremiah."**
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> **"And it came to pass that my father Lehi also found upon the plates of brass a genealogy of his fathers; wherefore he knew that he was a descendant of Joseph; yea, even that Joseph, who was the son of Jacob, who was sold into Egypt, and who was preserved by the hand of the Lord, that he might preserve his father Jacob and all his household from perishing with famine. And they were also led out of captivity and out of the land of Egypt, by that same God who had preserved them. And thus my father Lehi did discover the genealogy of his fathers. And Laban also was a descendant of Joseph, wherefore he and his fathers had kept the records."**
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> **"And now when my father saw all these things, he was filled with the spirit, and began to prophesy concerning his seed; that these plates of brass should go forth unto all nations, kindreds, tongues and people who were of his seed. Wherefore he said that these plates of brass should never perish, neither should they be dimmed any more by time. And he prophesied many things concerning his seed."**

I have read this in order to come to another thing that has a bearing upon our text. These plates of brass contained the prophecies of all the holy prophets from the beginning, from the days of Adam; hence they must have contained the prophecies of Enoch, Adam, Noah, Abraham, Isaac, Jacob, and Joseph in Egypt. The prophecies of Isaiah and many others of the holy prophets were contained upon these plates of brass.

Notwithstanding brass is a metallic substance capable of being dissolved and crumbling back, in a few years to the elements, yet there was a miracle wrought upon these plates of brass. The prophet said that these plates of brass should not be dimmed by time, that God would preserve them to the latest generations. What for? In order that they might come forth and their contents be translated by the Urim and Thummim, that their contents might be declared to all nations, and kindreds, and tongues and people who were the descendants of Lehi upon the face of all this continent, from the frozen regions of the north to the very utmost extremities of South America; that all these nations should come to a knowledge of the things contained on those plates of brass.

Now the Lord did many things of this kind in ancient days. If there should be any strangers present, let me show you how the Lord can do many wonderful things. Let me refer you to the pot of manna, the substance of which would not keep over twenty-four hours, except on Sunday, and then it was preserved from becoming nauseous. But on a certain occasion the children of Israel were to collect a pot of this manna, and it was placed in the Tabernacle of the congregation, and, instead of becoming nauseous, it remained just as fresh in future generations as on the morning it was gleaned up.

Certain rods were gathered up to represent the twelve tribes of Israel, and Aaron's rod budded and blossomed in one night; and that was handed down from generation to generation. And hence we see that God did work miracles for his people on the eastern continent. Is it any more marvelous that he should preserve the brass plates from being dimmed by time? No. They exist, and in the due time of the Lord, he will inspire a mighty seer, and give him the Urim and Thummim and enable him to bring forth these sacred scriptures.

Now, to show you the value of the scripture of the brass plates, over the Jewish records, translated by King James, let me refer you to the Book of Mormon. On the 24th page, speaking of the coming forth of these records, the angel said to Nephi: "The book that thou beholdest is a record of the Jews, which contains the covenants of the Lord, which he hath made unto the house of Israel; and it also containeth many of the prophecies of the holy prophets; and it is a record like unto the engravings which are upon the plates of brass, save there are not so many." That is, there are not so many prophecies and revelations contained in the Jewish Bible of our day as there were upon the plates of brass. Nevertheless they contained the covenants of the Lord, which he has made with the House of Israel; therefore they are of great worth unto the children of men.

If you will turn to the Book of Jacob in the Book of Mormon, page 122, you will find a lengthy prophecy, or parable, of the olive tree, quoted from the brass plates, by which the house of Israel is represented—a parable of their being planted in the Lord's vineyard; a parable of the great work of the Lord in the last days, when his servants should be called to labor and gather these young branches and graft them into their own olive tree. This parable was revealed to the Prophet Zenós, and gives great instruction. We could also refer you to some four or five other places where Zenos and Zenock prophesied concerning the restoration of all the house of Israel in the latter days; and concerning the descendants of Joseph. And Lehi, being the seed of Joseph, was intersted in relation to his future generations, and therefore understood the whole history of these remnants of Joseph and prophesied concerning them; a few quotations being given in the Book of Mormon. They understood concerning the coming of the Lord Jesus in the flesh, his crucifixion and resurrection from the dead; and the signs shown forth to the remnants of Israel scattered to the four corners of the earth and the islands of the sea; and the great destruction which should come upon the people because of their wickedness.

> **"And now, I, Nephi, speak concerning the prophecies of which my father hath spoken, concerning Joseph, who was carried into Egypt. For behold, he truly prophesied concerning all his seed, and the prophecies which he wrote, there are not many greater. And he prophesied concerning us, and our future generations; and they are written upon the plates of brass."**

Search all the records you can find, and you will find that Joseph has prophesied concerning as great things as any other prophet that ever lived. Now these plates of brass were handed down. We have an account of them by Alma, the prophet. And concerning the Urim and Thummim, they were also handed down.

But we will now come down to the days of Jesus. From the time that Lehi left Jerusalem to the days of Jesus, there were a great many records kept by the remnant of Joseph, upon this land. The Book of Mormon does not contain one-hundredth part of the records of these prophets. Now did they keep all of them on plates or did they multiply them by thousands of copies on this land? Let me refer you to page 388 of the Book of Mormon. "And now behold all those engravings which were in the possession of Helman were written and sent forth among the children of men throughout all the land, save it were those parts which had been commanded by Alma that should not go forth. Nevertheless, these things were to be kept sacred, and handed down from one generation to another." What period of time was this? Only fifty-two years before the birth of Christ. Fifty-four years before Christ as we find on page 387 of the Book of Mormon, there was a large company of men, five thousand four hundred, with their wives and children, went out of the land of Zarehemla, to the land northward, and in a few years afterwards, as you will find on pages 393 and 394, they went forth by thousands, and also sent forth colonies by sea, and timber to build cities, and they built houses of cement; and many cities of timber. And the people became very numerous. Now to confine the sacred records in one place, and to keep the people in ignorance in regard to their contents would not be reasonable. Hence we are informed that they were written and sent forth throughout all the land, and this will account for the extracts from the scriptures written in ancient Hebrew, discovered in the mounds that have been opened in Ohio, among which were the Ten Commandments. The people of this land were well acquainted with the scriptures.

Go to the city of Amonihah in the northern part of South America. They had become wicked, yet they had the holy scriptures; and they brought them forth and burned them with fire, and all that believed in them were burned in the fire. (See Book of Mormon, page 249.) Showing that the people had many copies of the scriptures. And, again we find that the Nephite missionaries who went among the Lamanites carried with them copies of the scriptures; and that by the means of these copies they convinced the Lamanites of the incorrectness of the traditions of their fathers.

When Jesus came to this continent he taught the people several days. And these things were written upon the plates of Nephi. But Mormon made an abridgment of these writings, and he states, on page 484:

> **"And now there cannot be written in this book even a hundredth part of the things which Jesus did truly teach unto the people; but behold the plates of Nephi do contain the more part of the things which he taught the people; and these things have I written, which are a lesser part of the things which he taught the people, and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken. And when they shall have received this, which is expedient that they should have first, to try their faith, and if it so be that they shall believe these things, then shall the greater things be made manifest unto them. And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation. Behold, I were about to write them all which were engraven upon the plates of Nephi, but the Lord forbid it, saying, I will try the faith of my people; therefore I, Mormon, do write the things which have been commanded me of the Lord. And now, I, Mormon, make an end of my sayings, and proceed to write the things that have been commanded me; therefore I would that we should behold that the Lord did truly teach the people, for the space of three days; and after that he did show himself unto them oft, and did break bread oft, and bless it, and give it unto them."**

Thus we perceive that we have not the one-hundredth part of the teachings of the greatest of all prophets, even our Lord and Savior, Jesus Christ,—the words that he delivered to the ancient Nephites. The Nephites understood all these marvelous things. No doubt there were many instructions, a vast amount of instructions, in regard to their property; for they had all things common, both in North and South America, among the millions of this land, for one hundred and sixty-seven years. After which, in the year two hundred and one after the birth of Christ, they began to withdraw from this order, and began to be divided into different classes. Now, if we had all the teachings of Jesus, we would find the order of things that preserved equality upon this continent during all that period of time; which would give us a vast amount of knowledge concerning the things which we must enter into.

But will these things be brought to light? Yes. The records, now slumbering in the Hill Cumorah, will be brought forth by the power of God, to fulfill the words of our text, that "the knowledge of God shall cover the earth, as the waters cover the great deep."

Again, Jesus, on the last visit to the Nephites, called up his twelve disciples and pronounced a certain blessing upon them, and especially upon three of them. Mormon says, concerning these three that were to tarry, that great works shall be wrought by them before the great day of the Lord shall come. Then he says, that if you had all the scriptures, you would know that these things would be fulfilled. We would know a great many things if we only had these scriptures and revelations. They are to be revealed to fill our earth with the knowledge of God, as the waters cover the great deep.

Not only the records of the ancient inhabitants of this land are to come forth, but the records of those who slept on the eastern hemisphere. The records of John, him who baptized the Lamb of God, are yet to be revealed. We are informed in the book of Doctrine and Covenants, page 245, that the fulness of the record of John is to be revealed to the Latter-day Saints. But shall we stop with these records? No. Let me repeat to you the words of the Lord. The Lord said to Nephi, speaking of the latter days, that "the Nephites shall have the words of the Jews, and the Jews shall have the words of the Nephites; and the lost tribes of Israel shall have the words of the Nephites and the Jews; and I will gather the people from the four quarters of the earth; and my words shall be gathered in one." And the numerous people that have been planted on the islands of the sea are to be gathered in one; for they were righteous in some of their earlier generations; and that knowledge is yet to be brought forth; and when these islands shall deliver up their people, their records shall be gathered in one.

And again, concerning what the people say: "We have got a Bible, and we need no more Bible. Know ye not that I am the same God, yesterday and forever; and it shall come to pass that I shall speak to the Jews and they shall write it. I shall speak to the lost tribes of Israel and they shall write it. I shall speak to all the nations of the earth, and they shall write it.

And by my words that are spoken shall the children of men be judged according to their deeds." All these things shall come forth to fill the earth with the knowledge of God.

We go to the book of Doctrine and Covenants, where we find that the Lord is to reveal many of his great and marvelous purposes that have been kept hid from the foundation of the world; and things that have not been revealed to any former generation. It is not enough that these different records referred to should be revealed, and that the islands of the sea should deliver up their knowledge, but it is necessary that the heavens should give the knowledge which was before our earth was created. And you are students in this great university, which God has established, to study concerning God, and get a knowledge of things in the heavens and things that are past and present, and things that are to come—a knowledge that comes through the power and inspiration of the Holy Ghost.

But this is not all; God has said that he "will pour out his Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." Young men and old men shall receive knowledge from the heavens. Again, it is written in Isaiah: "All thy children shall be taught of the Lord." It will not be necessary for one man to say to his neighbor, know ye the Lord, for all shall know him. Then it will not be necessary for us to preach so much, because the Lord our God will teach them from on high. Old and young, male and female, will receive knowledge; and our little children will utter forth their voices, and speak forth that which is not now lawful to utter, but it will be uttered to the human family by the mouths of babes and sucklings. Amen.

JD 16:47-59

SEVEN

Gospel Themes

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1. *THE TRIALS OF THE SAINTS*

(Discourse delivered in the Tabernacle, Salt Lake City, May 20, 1855.)

I have been much interested in the remarks that have been made by Brother Jackman, for they have been according to my feelings; they were right to the point, and many useful ideas have been thrown out before us, and his words have been full of meaning. Although he has considered himself bashful before the people, yet the Lord has put into his heart those things that are calculated to interest the Saints.

We see, from what has been portrayed before us, the trials and difficulties that we, some of us, have had to endure in this Church; we also see, from what he has explained, the patience of the people, in passing through those difficulties; no murmuring, no complaining, no fault-finding, but all taking hold with one heart and one mind to do the will of God, under the most straitened circumstances.

We can contrast this feeling with what we see manifested by some of our new emigrants; some of them come in here feeling dissatisfied, having become so in crossing the plains; they will differ with each other, lose the good spirit, and allow themselves to be controlled by an evil influence; I say we can see, from the discourse of Brother Jackman, a great contrast between those that first came here, and those that now come. Now the question might arise in the minds of some, "Were the pioneers who came here so much better than those persons who now come?" I think not. "Then why was there no murmuring, nor fault-finding, nor apostasy?" The reason is obvious; those who first came here had more experience in such matters than the new emigrants have who come here almost without experience in those things which they naturally come in contact with when crossing the plains.

In fact, there are very few in the world that would do any better than the "Mormon" pioneers did the first year they came here. It requires experience to enable people patiently to pass through the scenes of trial that were endured by the pioneers, and those who first came into these valleys. Take our late emigration that have crossed over the plains, and let them be driven a few times from their comfortable habitations, and let them wander for months in the cold winter, and then send them off on an expedition, such as the pioneers took to this country, and you would see them quite a different people; you would see them altered and improved by the course of experience they had passed through; they would be benefited by certain kinds of experience which others have passed through before them; and, if attentive, they would add many important items to their former stock of wisdom and knowledge.

Consequently, it requires experience, not only for the old members, but for the new; and should the new members be permitted to come from the old countries, and meet with no poverty, no affliction, it would not be known whether those persons would endure such trials; and hence the necessity of such trials to give people experience. It is true, they have had some things to pass through in the old country of a trying nature, but they have not had a series of different trials to encounter; therefore, there would be no telling whether they would stand or not, if called to pass through similar scenes of trials to those passed through by the earlier settlers of this Territory.

Then it is not surprising to me that the Lord takes certain measures to bring those persons into difficult circumstances. In fact, we have the Lord's own declaration for it, that He will try this people, not in some things, but in all things, to see if they will abide in the covenant, and He says: "If they will not, then they will not abide in me." Here, then, we perceive that each will have his share of trials, either in the beginning or in the advanced state of the Church. We do not know what they will be, only so far as God has revealed in His word. He has told us that we should be visited with famine and sword, with pestilence, and distress; all these are predicted, and laid before this people in the Book of Doctrine and Covenants. The Lord says, unless His servants should hearken to the words and counsels that He gives unto them, famine, trouble, and distress would overtake them. Now what benefit or what glory is there to an individual who is placed in circumstances that he cannot help but do right? For instance, suppose there were no intoxicating drinks in the world, what glory and credit would it be to an individual to say that he had kept himself from those things? If his father and his forefathers to the third or fourth generation of them had died from drunkenness, he would have nothing to boast of; for he could not be a drunkard; therefore, I say, if this temptation was set before us as the forbidden tree was before Mother Eve, and we withstood the temptation, then there would be some merit in it, far more than there is for a person to keep himself sober, because he is obliged to do so. So we may take other things in the same light.

Why did the Lord suffer the Hittites, and Perizzites, and Hivites, and Jebusites, and various others, to live among Israel? He had two purposes in view; one was to scourge Israel when they went astray from His commandments; and the other was to see whether they would overcome or not; He placed them where they would have temptations to test their fidelity; then, if directly in the face of the law of God, they would falter or yield, and give way to the customs and vices of the heathen, they were not worthy of the glory of God, nor of being called His people. But if the heathen had all been swept away, and those temptations had not been presented, where would have been the merit? It would have been very small indeed.

A commandment was given forbidding the children of Israel to marry with the heathen; it was commanded that the sons of Israel should not take wives from among the heathen, neither should they give their daughters to the heathen. Now there was temptation in those days, set before the children of Israel, and sometimes they would break through, and go beyond the bounds, like old Solomon, who transgressed after God appeared to him three times, and had given him many choice favors and manifested himself to him in dreams, and also when he spread forth his hands to pray God to bless the temple which he had built, then the Lord manifested himself in the presence of all Israel to His servant.

He was lifted up in the midst of Israel, and a kingdom and government were given to him, far surpassing all the kingdoms and governments upon the earth, and yet, after all of these things, and after the Lord had given him many wives; he took that which was forbidden; he took the daughters of the heathen nations; and he, being their head and their king, set this wicked—this evil example—before all Israel, so that if they had followed his foolish and wicked ways, they would have been destroyed, but from the account we have, he was overcome by the temptations laid before him, and consequently the wives that he had taken led him away, so much so that in his old age, he, in order to please those wives whom he had taken from the Gentiles, bowed down to their gods. Here, then, were two evils, first, in taking heathen wives, and the next, in tampering with, and bowing down to their gods; and the Lord will judge him for all those things, just as He will us—according to the works we perform while in this state of probation. If Solomon, in all his glory, had been contented with all those blessings given him, and had not yielded to the temptations laid to ensnare him, he would have increased in his glory and in his dominions; his glory would have increased in this world and in the future; but the Lord desired to try him.

This shows us that, though a man may be set upon a throne and be exalted high among men, yet he has his temptations, and blessed is he if he endures them and is faithful to his trust; and if he be in distress, bears it all with patience, for he will always have his trials, and no person shall escape, all men must be tried and proven.

These are reflections that occurred to my mind while Brother Jackman addressed us, showing the contrast between those who first came here and those who now come. I was led to inquire why there was such a vast difference; and the thought occurred to me that it was because of experience, for those who have been here from the first, have been pretty well buffeted, and before they came here they had learned how to submit, when the Lord saw proper to put upon them a chastisement. Should all this people here in Utah be called to pass through such scenes as some of us have been called upon to encounter, I believe there would be many who would say: "Let us endure these things with all submission and patience before God." In order to do this, it is necessary for us, in our prosperity, to remember the Lord our God, for if men and women will not remember the Lord, when the heavens smile upon them and when health is in their habitations, if they will not acknowledge the hand of God then, and be thankful for the blessings that they receive, you may be sure that they will not be so well prepared to endure trials, and to pass through adversities, as those who have, in the days of their prosperity, humbled themselves before the Lord, and acknowledged His hand in all things.

There are individuals in this Territory, of a careless disposition, and you may mark them, and those that have waxed fat, and their hearts are upon the things of this world, that when tribulations come, they will be the ones to quake and fear, while those who have taken a different course will be able to stand. I heard Brother Joseph, when speaking of those that were sick in Nauvoo, make remarks similar to those that I have now made. He said, that those who would not, when in good health, call upon the Lord, and acknowledge His hand in all things, and remember him, would not have faith when it was needed. He said that those individuals would have but very little faith in the days of their calamities and affliction.

Then seek to get faith and spirit sufficient to assist us in the days of our afflictions, that we may be prepared for all the vicissitudes of life. We ought to know that we are well off at the present, but all do not realize this fact. How often I have thought of the remark made by the Prophet; nothing can be more true than that remark; it carries its own evidence with it, that those individuals who have wealth and riches in abundance, but do not remember the Lord, when troubles come, they will be in the greatest distress, generally speaking.

I do not know what the Lord will hereafter do with this people; I have not myself a sufficiency of the spirit of prophecy to understand all the events of the future; and I doubt very much whether there is an individual in this Church that does know; but we do know, as far as the things of the future are revealed; and we may know many things by dreams and visions, but when it comes to principles, and to what the Lord will do with this people, I doubt very much whether there is an individual in the world, that knows the changes and variety of scenes through which this people will be called to pass.

There are, in many revelations, not only in modern but in ancient prophecy, predictions touching the scenes of the last days; and the trials of the Saints; and we ought to be prepared for whatever is to come, troubles, distress, famine, war, or anything else. The Lord has said that great prosperity awaits us, far beyond what we now have, but I doubt very much whether this prosperity will come before we have passed through some further tribulations. There are revelations in relation to the nations of the earth and this people, that seem to indicate that we will have to pass through some things that we never had to encounter; and it seems to me that we will have to stand forth and defend ourselves against our enemies. And we have to be tried as Israel was, and to see whether our sons will marry Gentiles, or our daughters Gentile husbands.

Now if there were no Gentiles among us, we could not see whether there was any integrity among the people. Do you suppose that this people will be kept away from the Gentiles? No verily, the Lord does not intend that we should dwell separate from the world altogether. From this time forth, it is our duty to warn our sons and daughters, day by day, and night by night, and week by week, as has been told us from this stand, to warn our sons and daughters, as God did our first parents, concerning the forbidden fruit. When He set the forbidden fruit before him, He said, "If you eat, it will make you mortal, whereas you are now immortal, but you may choose for yourselves."

Now how do we know but when the gates of Zion shall be open to the nations, that the Gentiles will come flocking in, like a flowing stream? A flowing stream is one that runs continually; and the Gentiles will, in that day, come to us as a flowing stream, and we shall have to set our gates open continually; they will come as clouds and as doves in large flocks. Do you suppose that the Gentiles are going to be ignorant of what is taking place? No, this will not be the case. They will perfectly understand what is taking place. The people will see that the hand of God is over this people; they will see that He is in our midst, and that He is our watchtower; that He is our shield and our defense, and therefore, they will say, "Let us go up and put our riches in Zion, for there is no safety in our own nations."

Those nations are trembling and tottering and will eventually crumble to ruin, and those men of wealth will come here, not to be baptized, but many of them will come that have never heard the servants of God; but they will hear that peace and health dwell among us, and that our officers are all peace officers, and our tax gatherers men of righteousness. They will come, not to be baptized, but they will come with their old traditions and customs, and they will flee to Zion with their riches, but they will come in favor of their old customs, and of their old Gentile notions of religion; and if God is merciful unto them, so as to cause them to leave their native land, that we may take them up and teach them, and nourish them, and bring them up to the standard of truth, all will be right; but if they neglect to observe and obey the instructions given, and to follow the good examples set before them, so much the greater their curse and condemnation.

If our sons and daughters will marry among them, they are much worse than the Gentiles are; for we have been instructed, and ought to know better. But notwithstanding all that I have said, there may be a time to come, I do not know how long it will be, but the time will come when righteousness will be laid to the line and justice to the plummet.

There will be a certain degree of freedom used with those persons who may come unto Zion, but not so far as to partake of their deeds; but on the contrary, you are strictly prohibited from joining in their evil practices. But if the Saints act wisely they may set an example before them that will do them good, and if there is any good or righteousness in them, an upright, holy example will bring it out. All this will take place, and there are many here that will live to see those things, and I rejoice that there is but a comparatively little time for those things to be accomplished.

I look at matters perhaps a little different from some that get away off this way and then the other, and when they get disappointed will apostatize. In order to explain my feelings I will bring up one little example; for instance, it was expected that when the Saints gathered to Jackson County, there would be a perfect paradise, and that there would be an end to trouble and to opposition. And when the Saints were driven out from Jackson County, almost all in the Church expected that they would speedily be restored; and a person was considered almost an apostate that would say they would not come back in five years, or ten at the furthest; but the prevailing opinion seemed to be that it would take place immediately.

When Zion's Camp went up, and found the Saints all scattered abroad, what did we hear? Why, all in camp were on the tiptoe to have Zion redeemed immediately; perhaps some would stretch their faith and put it off for five years; but those were considered weak in the faith. This was their extreme enthusiasm. I was appointed to visit all the Saints in Clay County, to strengthen them, and I proved to them from the Book of Doctrine and Covenants that it would be very many years before Zion should be redeemed; and some would believe it, and some others would think that Brother Pratt was rather weak in the faith; but I endeavored to show them that such and such things had to be fulfilled before the redemption of Zion; and time has proved the truth of what I advanced.

Now let us see if they have not gone to the other extreme; twenty-two years have passed since that time, and if we look around now, is it not the other way, the very opposite? The people think of almost everything else but the redemption of Zion, and speak to individuals about it, and they put it off a great distance ahead. But I do not feel to go to this extreme. I will give you my opinion; so far as the revelations go, in speaking of this subject, I think that this event is nearer than this people are aware of.

Again, take the subject of the coming of Christ, and as far back as 1831, I remember that I came on from New York to Kirtland, Ohio, and I found many Saints thinking that Christ would come immediately. Though I had but little experience, yet I had applied myself to the written revelations, for they were not then printed, but I frequently had the privilege of reading them, and copying some of them, and therefore I had an opportunity of judging more correctly, perhaps, than those who had not the same privilege.

No doubt they felt exceedingly anxious to have him come, as we all do, and this anxiety overcame them, and hence they were mistaken. I have no doubt that there are others in the Church that think it is a far-off event, an event that will probably take place in the days of their youngest children; but from what is written, I look upon it as an event that is much nearer than is generally supposed. It is true, there is a great work to be performed, but the Lord has a great many to perform it. If He had them all concentrated in one vast body from England, Scotland, the nations of Europe, and the islands of the sea, he could soon accomplish the work, notwithstanding its vastness.

A great work has to be brought about; how many years, or scores of years, it will be, I know not, but from the scenes we behold among the people, the breaking up of the nations, and the signs of the times, and the present aspects of the European war, and from the shutting up and closing up of the proclamation of the gospel in many lands, the coming of Christ seems to be near at hand, yet Zion must be redeemed before that day; the temple must be built upon the consecrated spot, the cloud and glory of the Lord rest upon it, and the Lamanites, many of them brought in, and they must build up the New Jerusalem! It is true, so says the Book of Mormon, that inasmuch as the Gentiles receive the gospel, they shall assist my people the remnant of Jacob, saith the Lord, to build the New Jerusalem. And when they have it built, then we are told that they shall assist my people who are of Jacob to be gathered in unto the New Jerusalem.

Only a few thousands or hundreds of thousands, then, are to be engaged in this work, and then, after it is done, we are to assist the Lamanites to gather in; and then shall the powers of heaven be in your midst; and then is the coming of Christ. It will not be before the Lamanites come in, nor before the temple is constructed in Jackson County; but there is a great people to do the work.

I look upon these events as something that will take place sooner than many expect, and it will find many putting it away at a distance. This is evident from the fact that he will find them eating and drinking with the drunkard, and marrying, and giving in marriage, to the very hour of his coming.

This shows the state of the world as it is to be at his coming, and if they are to perceive one event after another, why do they indulge themselves in these things? It shows that they do not perceive that it is so near. It will not be those who have oil in their lamps, for they are ready, and when the sound goes forth, the oil is there; but it will be the others; their lamps will have gone out, and they will have no light; and hence he comes, and men are not aware of it; he enters in and the door is shut, and five out of the ten virgins that have actually gathered, as it appears, are numbered among hypocrites and unbelievers.

How often do I think of this, and the condition of the Saints? Will the Saints be ready? With all the evidence and testimony that they have portrayed before them from Sabbath to Sabbath, is it not strange that so many will be so unprepared for that terrible day of the Lord? It will be a pleasing day to the righteous, but terrible to the wicked. This ought to brace us up, it ought to keep up our spirits, and cause us to prepare for that time. If I should not do this, I neglect my duty. Should I do wrong because some person in the Priesthood, high in authority, does wrong? No, it should have no influence whatever over me. We should have the Spirit of light that lighteth every man that cometh into the world, and especially those that obey the truth. And if we will yield to this influence we will not be led away from the right path; we are not to give way, no, not even to angels who may pretend to come from heaven.

The spirit upon us should enable us to do that which is right, and that which is our duty. For instance, take the Word of Wisdom, which is given for our benefit and temporal salvation. It is true, disobedience to that is not so gross a sin as some others; but still, it is given for our temporal salvation and should be observed. Now, it would require the servants of God to preach it every two weeks, or at least every month, to persuade this people to hearken to it; and yet they know it is the word of the Lord. If I were to call a vote, I presume that there would not be one that has come to the years of understanding but what would say, it is the word of the Lord.

They go away, after hearing a most glorious discourse upon this and other revelations, and perhaps they will keep the Word of Wisdom two or three days; but it makes their head ache, and then they take a little tea, and it does them good for the moment, and they think the Lord didn't know what they need as well as they do. I do not say that you do say this, but your actions bespeak this. But it is such a trial! It must be a terrible trial, which the Lord said the weakest of all that are or can be called Saints could obey. A thing like tea to have influence over us, so that we can only obey the Word of Wisdom two days, and then break it, until we hear another discourse, and thus breaking our covenants, it shows the folly and weakness of man. It shows how the influence of one man prevails over another.

Why cannot you be independent beings and say, "I will do this, and that, and the other, let my neighbor do as he may; let my neighbor do as he will, but as for me and my house, we will serve the Lord?" This is what we ought to be. In making these remarks I take them to myself, although I have, as an individual, been very strict in relation to the Word of Wisdom since I have been in the valley and years before. Don't I like the good old tea? Yes I do, and when it is sweetened, and a little cream turned in, it is very pleasant, as no doubt also was the forbidden fruit; but it is for me to use my endeavors to have it observed, by setting a good example, that I may have influence over my neighbor and over my family; and I do use that influence as far as is consistent, but it is difficult to persuade persons from their old habits.

I wonder what those persons would do, if called to be martyred for their religion, who cannot do without violating the Word of Wisdom? I am aware that it is not by constraint, and a man should not constrain his family to obey it, but every man will have to give an account of his doings, and abide the consequence, whatever it may be, *if it be the destroying angel going through the land to slay the disobedient.*

A man may keep the Word of Wisdom so far as tea, coffee, and tobacco are concerend, and still come very short. If he wishes and intends to be right, he must obey this, together with all the commandments and Words of Wisdom. We must regulate our thoughts, our comings in, our goings out, and all our doings and our minds by the Spirit of the Lord, and by the counsels of His servants. Can the destroyer have influence over such a man? Let such a man stand up and say, "Lord, I have done as you told me, I have kept your words." Could such a man be destroyed before he had accomplished his work on the earth? I question it. Well, we shall undoubtedly see a time when we shall need such confidence as this. May the Lord bless us all for Christ's sake. Amen.

JD 3:12-19

2. *THE ANGEL WITH THE GOSPEL*

> **"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6-7.)**

Has the angel, seen in John's vision on Patmos, yet come? Or will he hereafter come? The Latter-day Saints are diligently and boldly declaring to the nations, that the angel has come, that he has appeared unto chosen witnesses, that he has committed the everlasting Gospel to them, commanding them to preach it to all people, to cry with a loud voice that the hour of God's judgment is come, to call upon all to fear God, and give glory to him and worship him, etc. There are some who have heard this solemn testimony of the servants of God, who are in doubt upon this all-important subject. They suppose that the angel himself was to preach this Gospel to all mankind, and that the angel himself was to cry with a loud voice. And because all people have not heard the angel speak, and have not heard the everlasting Gospel from his own mouth, and have not heard him cry with a loud voice, they suppose he has not come, and denounce the Saints as false witnesses. But let unbelievers candidly investigate the words of the text, and see if they are justified in drawing this hasty conclusion. By a careless glance at the passage, one might suppose that the heavenly messenger himself was to do all the work of preaching; but the words evidently do not warrant such a construction. The angel was to fly, having the everlasting Gospel; but that he was to preach the same to all people, is not mentioned in the text; neither is it, in that place, declared that he should publish with a loud voice, to all nations any proclamation. When he left the heavenly worlds and came to the earth, and committed the message he was entrusted with, into the hands of chosen vessels, commanding them to preach it, he had fulfilled his part of the sacred mission, so far as the introduction of the heavenly message among men was concerned.

The words, "To preach unto them that dwell on the earth," could be fulfilled by other agents, under the angel's authority and direction; and the same agency which does the preaching, is also commissioned to say "with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come." If the passage had definitely said that the angel who brings the Gospel should likewise preach it, with a loud voice, there would have been some slight foundation for apparent objections to the Saints' testimony; but even then the objections would be only apparent; for this great dispensation is not yet ended, and there could be no evidence brought that the angel would not, near the close of the dispensation, actually publish with a loud voice to all people, the very hour of God's judgment, in all its fierceness and terror, so that all people would hear his voice. But such a wonderful and miraculous proclamation in the heavens would not preclude the angel from sending agents just prior to prepare a people for so great an event.

When we look at the angel's mission, by the aid of reason, the conviction at once forces itself upon the mind, that he will authorize missionaries to carry the Gospel to all nations; otherwise, how could believing penitent souls obey the Gospel ordinances? Is it reasonable to suppose that the angel would travel around on the earth, and baptize, and confirm by the laying on of the hands for the baptism of the Holy Ghost, and minister the sacrament, and attend to all church ordinances? It is not only reasonable, but certain, that the everlasting kingdom of God will be established on the earth, through the reception of the Gospel that the angel brings; if so, there must be officers called and ordained such as apostles, prophets, etc., to minister ordinances; otherwise, the everlasting Gospel, though proclaimed in the heavens by a mighty angel, would be of no use. Reason, therefore, would testify at once, that the angel at first only brings the Gospel, and directs other inspired agents to minister in its numerous ordinances, to build up the kingdom, to publish with a loud voice the solemn testimony, that the hour —the terrible hour of God's judgment—is come.

Let no one suppose that because the angel has begun the fulfilment of John's vision, that he has fully accomplished all things in relation to it. Hear what new revelation says upon this subject:

> **"And now, verily saith the Lord, That these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting Gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell on the earth; and this Gospel shall be preached unto every nation, and kindred, and tongue, and people, and the servants of God shall go forth, saying, with a loud voice, Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters, calling upon the name of the Lord day and night, saying: O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. And it shall be answered upon their heads, for the presence of the Lord shall be as the melting fire that burneth, and as the fire which causeth the waters to boil." (*Doc. and Cov.*, Sec. 108:7.)**

This same angel is yet to appear unto many; his mission, therefore, is not fully completed. Another grand event connected with his mission is to be fulfilled, when the seven angels sound their trumpets, in the morning of the seventh thousand year; then all people both in heaven and on earth will hear. But we will quote the word of the Lord:

> **"And another trump shall sound, which is the fifth trump, which is the fifth angel who committeth the everlasting Gospel,—flying through the midst of heaven, unto all nations, kindreds, tongues, and people, and this shall be the sound of his trump, saying to all**

> **people, both in heaven and in earth, and that are under the earth; for every ear shall hear it, and every knee shall bow, and every tongue shall confess, while they hear the sound of the trump, saying, Fear God, and give glory to him who sitteth upon the throne for ever and ever, for the hour of his judgment is come. And again, another angel shall sound his trump, which is the sixth angel, saying, she is fallen who made all nations drink of the wine of the wrath of her fornication; she is fallen! is fallen!" (*Doc. and Cov.*, 7:31-32.)**

Thus we have traced the great mission of the angel, from the time that he flies with the everlasting Gospel and commits it to man, until the grand closing-up scene of this wicked world, by the sounding of the seven trumpets. In this last drama the angel of the Gospel will figure as the fifth in the series. In that awful day, our friend, Mr. William Brook, of Bradford, who has written to us, asking questions upon this sublime subject, will have no more supposed reason to complain, because the angel has not complied with all his suppositions in regard to his mission. Whether in heaven, on earth, under the earth, or among the hosts of hell, every ear will hear the sound of the trump, and every knee bow, and confess to the glory of God, and acknowledge the power, authority, and majesty of him who sits upon the throne, and of his holy angels who go forth at his bidding.

Because God has given the keys of the everlasting Gospel to the fifth angel, let no one suppose that he alone will act in the great latter-day dispensation. Other angels have their missions to perform, and will assist in the wonderful work. We again quote from the revelations given to that great prophet, Joseph Smith, taken from his inspired key to John's vision on Patmos. The Prophet inquires as follows:

> **"What are we to understand by the four angels spoken of in the seventh chapter and first verse of Revelations?" He answers: "We are to understand that they are four angels sent forth from God, to whom is given power over the four parts of the earth, to save life and to destroy; these are they who have the everlasting Gospel to commit to every nation, kindred, tongue, and people; having power to shut up the heavens, to seal up unto life, or to cast down to the regions of darkness." (*Pearl of Great Price*, page 34.)**

From the Revelations of John, and from the inspired writings of other holy men, it seems that all the powers of heaven are exerted to assist in the magnificent preparations for the coming of the King of Kings and Lord of Lords, to assume his rightful authority over this creation. Shall the heavens above be aroused to the highest degree of expectation, and the earth still continue to slumber in midnight darkness? No! Verily no! In the great preparation there must be a union between the heavens and earth. The sons of earth must be awakened from the deep slumber of ages. Tidings from the courts above must be sent forth by swift messengers, to the nations; the voice of heavenly truth must penetrate the darkest corners of the habitable globe; ancient dynasties and powerful governments must be overthrown; thrones of kingdoms and empires must be cast down; and revolution must succeed revolution, until every ear shall hear and every heart be penetrated with the solemn warning voice, until all shall know that the great day of the Lord is at hand. Swiftly moving messengers from celestial abodes will freely converse with the sons of God on earth; and every angel and every servant of God will know his place and understand what part he is to perform in the grand preparations for the eternal union of Saints on earth with the Saints of all ages from heaven.

Millennial Star, Vol. 28:625-27

3. *TRUE HAPPINESS*

In what does true happiness consist? This is a question concerning which mankind greatly differ. All are striving to be happy. The only safe rule by which to judge the opinions of men in regard to happiness is their conduct. When left free to act, each one chooses for himself the course which he conceives will make him the most happy. The poor labor to obtain the means of existence, because they are more happy in trying to prolong existence than to be reduced to a state of starvation. The rich seek to increase their wealth, because they suppose that happiness will increase in proportion to the accumulation of wealth. The ambitious politician seeks for happiness by striving to elevate himself to some official position in his country. The military chieftain exerts himself to obtain happiness by learning the most effectual means of murdering men by wholesale. The drunkard, the thief, the robber, the licentious, each pursues a course which he thinks will produce happiness, or result in the greatest amount of present pleasures or gratifications which he calls happiness. Individuals, nations, and generations are all in the pursuit of happiness. Such has been the universal aspiration of all ages since the beginning of man; such will be the yearnings of the unborn millions yet to come. The desire for happiness seems to be the grand motive power—the mainspring of all human actions—whether good or evil.

The great majority of mankind have sought for happiness in doing evil. But "wickedness never was happiness." Wickedness and misery go hand in hand; they are the twin monsters of the fall; inseparable in their birth; indissoluble in their earthly career; and whose final abode is in the depths of hell.

True happiness consists of righteousness. Righteousness is obedience to the word of God; likewise obedience to the light which enlightens every man who comes into the world. So far as anyone follows the law of righteousness, so far he is happy. If he lives in a day when God speaks, to be happy, he must obey. If God, through his servants, sends a message of the Gospel, he must without any excuse embrace the same. Neglect to do this is wickedness; the result is unhappiness; this will continue so long as disobedience continues. For instance, God has now revealed a new dispensation, through the ministry of holy angels; he has commanded his servants to publish this to the nations. He who rejects so great a dispensation, rejects the only possible means of happiness; the Spirit of God is more and more withdrawn from him; and just in proportion to the decrease of this Spirit, is his unhappiness; and when the Spirit ceases to strive with him, he becomes ripened for destruction in this world, and for greatly increased misery in the world to come. There is no possible escape for the disobedient; no other way that will satisfy the aching void within; turn which way he will, happiness eludes his pursuit; no other religion removes the dismal forebodings of his heart; no other balm can be found to heal the guilty soul. His sins are upon him, unforgiven; while justice cries aloud, saying, Cut him asunder; he is unworthy; he has dared to reject the everlasting Gospel—the message sent by angels; let him perish in his sins, that justice may have its demands. Thus man perishes, vainly striving for happiness in doing evil.

While on the other hand, he who repents and receives the glad tidings sent down from heaven, finds favor in the sight of God, obtains a pardon of past sins, receives the baptism of the Holy Ghost, even the Comforter, and enjoys true happiness. And if he continues to obey every righteous counsel, every word of God, his happiness will increase every day until he is glorified, exalted, and crowned in the everlasting kingdom of his Father. The most righteous are the most happy. It is for this reason that the Latter-day Saints are more happy than any other people on the earth; they are the only people who have received the Gospel; they are the only ones who have hearkened to the voice of God's messengers; they are the only true and living Church of Christ on the earth; they are the only ones born of God, and filled with the Spirit of Truth; they are the only ones who have entered the heavenly, holy, delightful pathway of true happiness.

Peace has fled from the habitations of the wicked, and selected his abode among the dwellings of the righteous. The sinners in Zion are beginning to tremble; fearfulness begins to take hold upon the hypocrite; frightful wars begin to shake the foundations of great and powerful nations; terror is overtaking those in high places; kings, emperors, and powerful monarchs are trembling upon their thrones; a fearful looking for judgments, and of the desolations predicted by the servants of God are seizing hold of all the wicked nations. True happiness has departed; cholera, fearful pestilences upon man and beast, famines, bloodshed, desolations of war, are all conjoined to spread wretchedness, misery, lamentations, and woes among the guilty, heaven-daring, God-forsaken race, who have rejected and shut out from their hearts, the only message sent to save them.

But Zion is happy; her children are prosperous; and the days are not far distant when "violence shall no more be heard in her land; nor wasting and destruction within her borders."

But she will "call her walls Salvation, and her gates Praise." "Joy and gladness will be found therein, thanksgiving and the voice of melody." This is happiness—pure, celestial, heaven-born happiness—happiness that will abide forever, and have no end.

Millennial Star, Vol. 28:441-3

4. *FAITH AND ITS GLORIOUS EFFECTS*

"Faith is the assurance of things hoped for, the evidence of things not seen." Man is assured by a great variety of evidences that there is a God—a Supreme Being. The works of creation exhibit his admirable skill and wonderful wisdom, his infinite goodness, and his almighty power. Every blade of grass, every flower, every vegetable, every living being, shows a design, an adaptation of materials and laws, for the production of the highest beneficial results. There is an exquisite harmony of the best possible means to accomplish the best possible ends. The footsteps of divinity are deeply impressed upon the whole creation accessible to man. It is as if God was inscribed in living characters of light, upon every department of the universe. All things proclaim, in silent grandeur, the magnificance of his glory, the fulness of his wisdom, the eternity and omnipotence of his power. But his glorious person is veiled from the impure gaze of fallen humanity. He is invisible, hid in the glory of celestial light, inaccessible to sinful mortals. But we have the assurance of his existence, the evidence of things not seen, the certainty that he dwells in the midst of his creations, and that he, according to the greatness of his purposes, his wise designs, and the unalterable decrees of his own will, governs and controls all things.

Besides the permanent ever-enduring evidences of creation, constantly testifying to the existence of a supremely wise and intelligent Being, we have the testimony of many men, in different ages, who have been counted worthy to see and converse with this Being, and have been sent forth to bear witness of him. Having seen with their eyes, and heard with their ears, and knowing by the most indubitable evidence, that he exists, they are thus qualified to deliver a testimony, by divine authority, by which all hearing the same, must be judged. Others have received a knowlege of the existence of God by the revelations and manifestations of the Holy Ghost, and have been called and chosen to bear witness of things of which they have the most certain knowledge. Thus by the works of creation, and by the testimony of chosen witnesses, God has granted evidence sufficient to convince the most skeptical mind, not only that he exists, but that the laws, ordinances, and doctrines which he has sent forth among men are of divine origin. Thus a foundation, broad and deep, is laid whereon all other men may build their faith in things not seen, and have an assurance of the invisible things of the Godhead.

Man, being a free moral agent, may close his eyes, and ears, and mind, against the most demonstrative evidence which can be offered; he may shut out the bright sunshine of day, because he, to accomplish some wicked sinful purpose, prefers the deep darkness of midnight; he may spurn the winning voice of truth, because he, for the praise of the world, loves popular error; he may shun the paths of virtue, because he loves the paths of vice; he may say: There is no God, because his deeds are evil, and he would feign persuade himself that there is no Supreme Being to bring him to justice. But a sincere, earnest investigation will, in all cases, produce the strongest assurances, and beget the firmest convictions, that there is a God to whom all are accountable, and before whom all must stand to be judged, according to their deeds. These assurances and convictions, concerning the existence of an invisible Being, founded upon the most indubitable evidences, are what is called faith. This faith may be weak or strong, in proportion to the amount of evidence accumulated in the mind, and in proportion to the capacity or judgment of the individual, and the clearness of his perceptions of the nature and character of the evidence given.

Faith in the existence of God, and in his revealed word, concerning the atonement, and great plan of redemption, is absolutely necessary, as a prompting cause of action. Who would repent, if he did not believe these things? What murderer would be fearful of execution, if he did not believe there was a human law against murder, and that its penalty was death? Who would be afraid of the divine law and its penalty, if he had no faith in its divinity? Faith stimulates man to repent. Faith in a future punishment urges him, through repentance, to seek for pardon and redemption from the penalty. Faith, then, is at the very root and foundation of his action. Without faith man cannot exercise a proper repentance of his sins; it is the first moving cause of all true obedience; it is faith which prompts the penitent soul to enter into a covenant with God to sin no more; it is faith which causes him to confess his trespasses against his neighbor; it is faith which causes him to confess his sins to God; it is faith which prompts him to a reformation of life; it is faith which causes him to cry unto God in humble prayer; it is faith which urges him to be baptized for the remission of sins; it is faith which causes him to seek for the baptism of the Holy Ghost, together with the gifts thereof. He that has no faith would perform none of these works; or if he did perform them, it would be out of some impure motive, and not for salvation. Therefore, without faith, no man can please God. No man can have acceptable faith, who refuses to comply with these works. A man who does not repent and obey the requirements of the Gospel, does not believe, in a saving manner, in the Lord Jesus Christ. He may believe, and tremble, and remain in his sins, and be damned; but the only evidence of a saving faith is obedience, and the blessings received through obedience.

Jesus says, "All things are possible to him that believeth." Again he says, "Have faith in God; for verily I say unto you, that whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (*Mark* 11:22-24.) Jesus also declares the great privileges of believers as follows: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to the father." (*John* 14:12.)

Christian believers, remember these promises of him who cannot lie; remember that these promises are to you; all these mighty works, and the inestimable blessings of faith are for you. Everything good, and useful, and glorious, and calculated for the benefit of man, is for you. Whether wisdom, or knowledge, or revelation, or prophecy, or visions, or heavenly dreams, or beholding of angels or the spirits of the just, whether tongues or interpretations, healings or miracles, all are for you, through the mighty principle of faith. Seek, then, for the rich treasure of faith; seek it with your whole hearts; seek it more diligently than all things else of an earthly nature. Seek for faith and power over your fallen natures, to subdue them to the will of God; seek for faith and power over the devil and all his cunning craftiness; seek for faith and power over pestilences, lest you be overcome therewith; seek for power over death, until you have filled the measure of your days, that you may fall asleep in the ripeness and glory of a good old age. Seek for faith that you may control the laws and elements of nature, that they may be subservient to your happiness; seek by faith and good works to secure a resurrection in the Millennial morn, and the fulness of eternal life, and an abundant entrance into the mansions of the blest.

Millennial Star, 28:585-87

5. *WAR*

One of the great scourges of the human race is war. When the Almighty determines to punish nations for their sins, he not unfrequently accomplishes his purposes through the medium of war. By this desolating scourge, towns, cities, and whole countries have been laid waste; nations, kingdoms, and empires have been overturned; the earth itself has been converted into an immense slaughter-house. The science of human butchery has been studied, systematized, and brought to great perfection. Frightful engines of destruction have been invented, and millions trained, in the most skillful manner, in the art of taking human life. The most bold, wily, maneuvering, wholesale murderer, is applauded as a hero, and titled a colonel, a general, and is respected, honored, and renowned in proportion to the number of victims which he and his co-butchers have been able to slaughter.

War is considered a time-honored institution, calculated to render its martyrs immortal, and insure to them an entrance into the gates of celestial paradise. Under these soul-inspiring thoughts, pretended Christians go to war with pretended Christions. Only a few years ago, Christian England united with the Christians of France, to assist, through the humble aid of Christian cannon, the Russian Christians to go home to glory. The latter Christians were just as zealous in striving to return the compliment. The pious Christians of Italy and Austria, only a short time since, met together for the laudable purpose of assisting each other out of this wicked world to their expected heaven. The Christians of Scandinavia, Prussia and Austria assembled in several meetings, and had a refreshing time; and in the midst of their pious jubilee, hundreds went to paradise, surrounded with the smoke of their glory.

The Christians of America had a protracted meeting, which lasted about four years, and after much fasting, praying and mighty strugglings, they succeeded in liberating several hundred thousand Christian spirits from their loathsome bodies of flesh.

In Europe there is at the present time a great revival. Christians have gotten sick of this vain world and desire to leave it. About seventy-five millions of them have concluded to have some big meetings, to assist one another in the holy work of getting to heaven by means of steel and gun-powder. To strengthen them for the pious and holy work of blood-letting, brain-spilling, and such like tokens of Christian love, all are commanded to partake of the holy communion. After these religious preliminaries are concluded, it is to be expected that these Christians will greet each other with a smile of unbounded love, and in their great enthusiasm send each other to heaven by scores of thousands at a time.

Christians of Russia! Can you not lend a helping hand?

Join in with your Austrian brethren; don't spend your precious time in killing half-civilized Mohammedans, barbarous nations, and heathens; for they have no hope of heaven; but engage quickly in the high, honorable, noble calling of killing civilized Christians. Don't be backward! Your zeal will undoubtedly awaken France from her Christian lethargy, and she will join in holy union with her Italian brethren. Will Spanish Christians stand aloof from the great European reformation! Remember the heroic deeds of your forefathers, in the glorious days of the holy inquisition! Now is a grand time for you again to distinguish yourselves! Never mind your brethren in South America; they will doubtless catch the sacred fire, and kill one another without your assistance! Your services are needed nearer home! Immortalize your name in the great Christian struggle! Show to the world how you love your brethren. O England, will you remain a silent spectator? Are you not also Christian? Let your bowels be moved with compassion towards the struggling millions! Help, O help to swell the crimson tide! Gird on the modern Christian armor; and with the clashing of swords, the roar of muskets, and the thunder of your artillery, let the heathen know that Christians are not of this world, but they seek their home in heaven.

O the soul-chilling horrors of modern Christianity! What a ghastly spectacle for honest men and holy angels to behold! Christians drunk with the blood of Christians! Madly raging, with demoniac yells, brother furiously encounters brother, plunging the deadly steel in each other's hearts. Shrieking, groaning, writhing, their bodies yield to the grim monster death, and their spirits dragged down to hell, suffer the dreadful vengeance of eternal justice.

O Prussia! the glory and pride of Germany! Why are you thus disquieted? Why are your borders menaced with strong and powerful armies? Why are the fearful terrors of war already upon you? It is because you, through the wickedness of your rulers, and your unrighteous laws, rejected the great message which God sent to you by his faithful servants. You forbid them to deliver the glad tidings of the Gospel in your midst; you ill-treated them, and banished them from your country. If you had repented and turned from all your sins, these great evils with which you are now threatened would have been averted; but, alas! it is now too late; that which is decreed upon your devoted land must be fulfilled. As you have rejected the only message which will save you, or any other nation, God has rejected you, and your king and your nobles, and all who sit in high places; and you shall be brought down and humbled; and the days will shortly come that you will cease to be a kingdom; and if you still persist to fight against God and cast out his servants, you shall be utterly overthrown.

O Austria! the stronghold of Catholicism! Why have you so framed your unholy laws, that the light of truth cannot penetrate your country? Why have you effectually shut out all religious liberty from the empire? Why do you imprison those who meet together to read the Bible? Why do you banish the servants of the Most High from your dominions, if they attempt to warn you of your iniquities? Do you vainly flatter yourselves, that God will not call you to an account? Do you suppose that you can measure arms with the Almighty? That you can, with impunity, reject so important a message as the one now sent from heaven? That you can forever revel in your filth, and glory in the abundance of your whoredoms? Your sins have reached the heavens! Your horrible abominations have come up before the face of Him who sits upon the throne, who holds the sword of justice in His own right hand, who disposes of kingdoms and empires according to His will, who executes fierce judgments upon the nations, and none can stay his arm. The great day has come, for mourning, bitter weeping, and sore lamentation throughout all your borders! The young, the middle-aged, the flower of your armies, the pride and boast of the empire, shall be trampled in the dust, and pass away! Woes, fearful desolations, and raging pestilences, will sweep over your guilty provinces, and the end thereof shall be with consuming fire.*

AUSTRIA AS DESCRIBED FURTHER BY ORSON PRATT: In a letter, dated February 2, 1864, to his wife Juliett, Orson Pratt says: "About one week ago I was favored with the privilege of going on a mission to Austria, and expect to start about the last of April or

> **the forepart of May. Austria is one of the largest empires of Europe, and is situated on the east of Germany, being about 800 miles long from east to west, and 500 miles broad from north to south. Vienna is its capital city; and is about eight or ten days' travel from London (by steamer and railway). The population of Austria is about forty millions, of whom about eight millions are Germans, one-half million Jews; the balance are Sclavonians, Dalmations, Transylvanians, etc., the empire consisting of many kingdoms, but all under one head who is called an emperor. The religion is Roman Catholic; all other religions are strictly prohibited by law, except in one or two small provinces, where the Lutherans and Calvinists are tolerated. German is the prevailing language of the country. No one is permitted to teach any religion but the Catholic, either publicly or privately, under heavy penalties. No one is permitted to give away or circulate pamphlets or books under a penalty. No stranger can visit the country without passports. The whole country swarms with police officers whose duty it is to put about one hundred and one questions to all travelers, among which you must inform them where you are from, where you are going, what your business is, how much money you have, what hotel you put up at, how long you intend stopping. You cannot visit from place to place without informing the police. You cannot engage in teaching any language or science without you succeed in obtaining a license. If you have but little or no money you will be immediately sent from the country. All the children in the empire receive several years' education at school, the government paying for the education of the poor. The academies and universities are of the first class, and produce many learned and celebrated men. I have procured some German books from the library, and am diligently engaged in acquiring a knowledge of the German language. I expect to study diligently until I start.**

Let Saxony be called a desolation, because she persecuted the Lord's servants, and banished the Saints from their midst. Let the kingdoms of Hanover, and Bavaria, and the minor states of Germany be seized with trembling; let their hearts be faint; let sorrow and mourning enter their habitations, and let the angel of death persecute them, because they have, for these many years, thrust the servants and prophets of God into their loathsome prisons, and turned a deaf ear to their humble warnings! Therefore, let their thrones be cast down, and their governments be broken to pieces. O Lord, let not the cries of thine anointed ones come up before thee in vain. Send forth judgment unto victory. Let the nations who fight against thee, know that thou art God. Arise, O Lord, and thresh the nations, as with a new, sharp threshing instrument; scatter them as chaff before the furious whirlwind; break them to pieces, as potter's vessels, dashed upon the rocks; and if they continue to harden their hearts against thy Gospel, blot them out from under heaven, and let them go quickly down into the pit among the uncircumscised of heart. But let thy kingdom, O God, stand forever, and let thy dominion have no end.

Millennial Star, 28:409-11

6. *HAPPINESS FOR THE SORROWFUL*

Who is the happy man? Is it the king upon his throne? Is it the mighty emperor who sways the destiny of millions? Does happiness consist in ruling, in judging, in politics, in thrones, in palaces, in earthly grandeur? Does it consist in the honor which man renders to his fellow man? Is it found in high titles, such as Right Honorable Lord Bishop, his Holiness—the Pope, his Majesty—the king, or emperor, his Lordship, etc.? Does happiness seek the mansions of the rich, the splendid habitations and beautiful parks of the nobleman? Does happiness seek the companionship of the learned, and select its abode in academies, colleges, and universities? Has the philosopher, the astronomer, the chemist, the optician, the mathematician, the learned in any science, sought out its desirable dwelling place? Tell me, ye swarming millions of bygone generations, who among you were happy? Tell me, O sons of earth, has happiness been found by mortals? Whither shall I go for an answer? Let creation speak; let the earth open her mouth and testify. Listen! What sounds are those I hear? Can it be the low murmurings of distant thunder? It cannot be! it proceeds as if from the bowels of the earth! But hark! Did I not hear words, articulated in a deep, low, mournful sound? Has the earth, indeed, a language? Can she also express her sorrows? But listen again! she sighs! she mourns! she exclaims: "Woe, woe is me, the mother of men! I am pained! I am weary because of the wickedness of my children! When shall I rest, and be cleansed from the filthiness which has gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face?" Who could listen to this sorrowful, painful lamentation,—this earnest, solemn appeal to the Creator, and not be moved?

Who could reflect upon the bitterness and anguish of our great common mother, and not weep over the untold miseries she has endured for six thousand years? Who so dead to sympathy, that he could not join, with an intensity of desire unutterable, for the emancipation of the groaning captive? O let the chains of old earth be burst asunder; let her arise, and shake her very foundations; let her put on the strength and power of her Omnipotent Creator; let her gather the mighty waters into one place; let her unite the islands and continents into one land, into an eternal bond of union; let the everlasting mountains bow their lofty heads; let the sanctifying fire of the Lord cleanse corruption from her face; let the redeemed captive smile as at creation's morn, and be blessed with the presence of her Creator, and be crowned with rest—everlasting rest.

But is there no rest for man? Must he seek, and seek in vain for happiness? Where, O where, can the sacred gem be found? Is man forever doomed to sorrow, lamentation, and ghastly death? Or is there hope? Shall the sons of mortality appeal to the earth for aid? No. Verily, no; she, herself, has need of aid. Whence, then, shall they look for help? From heaven! From the high and lofty One who sits upon the throne! From the Creator, the Redeemer, the great fountain and eternal source of all happiness. To him, O ye sons of sorrow, direct your cry; to him, lift up the voice of supplication and fervent prayer; to him bow your stubborn hearts and wills, and yield yourselves to the voice of inspiration, to the counsel of his messengers: obey the heavenly angelic message of the restored Gospel, and you shall be filled with the Holy Ghost—the Comforter—and be born again into a kingdom of happiness. Let all who seek for happiness, know assuredly, that this is the only road that leads to her peaceful abode. Peace is being taken from among the nations. She has sought out a resting place upon the mountains of Israel in the new-found world. There, and there only, will the weary be at rest, and the sons of sorrow find a heavenly balm for every wound. There the great Physician will heal the soul, and the body, too. There the heavens will converse with the sons of earth, and pour down the rich treasures of wisdom to feast the hungry, longing soul. There the Lord has commanded the blessing, even life for evermore. There, in the Lord's mountain. will he take away the veil that is over all flesh, and wipe away the tears of the sorrowful, and impart a fulness of life and everlasting joy.

Millennial Star, 28:729-30

7. *ALL THINGS ARE GOVERNED BY LAW*

(Discourse delivered in Salt Lake City, August 8, 1880.)

What we have heard from this stand this afternoon, as well as on former occasions, we must meet again on the great judgment day. We have quite a number of scribes at the table, who are writing down everything that is said. These are not, however, the only scribes. There are others behind the veil who take down the discourses of the servants of God; they are recorded there; and the books will be opened at some future time. All the warnings that have been given to the Latter-day Saints, and to the world, will again come up, in the own due time of the Lord, in judgment; and it will be required of us to render an account, whether we have been obedient to those warnings, or whether we have been disobedient. The Lord is a consistent Being in all his doings. He will not condemn the children of men, for not receiving something that they were ignorant of; but, if they are condemned at all, it will be for rejecting something that they have understood, or something that they might have understood, had they improved the opportunity. They will be judged according to law, according to testimony, and according to that which is written in the sacred books. The records of heaven will be opened. The records, kept by divine authority on the earth, will also be opened. The evidences and testimonies will be set forth; and every man and every woman, who is condemned, in the great judgment day, will be condemned according to law, according to testimony, according to evidence, according to the light that has been given, according to the deeds done in the body.

The Lord is a Being who has given laws unto all things; and he adapted these laws according to the condition and circumstances of all things. All agents, free agents, who have light and knowledge to know how to act, how to discern good from evil, will be judged according to one law. They are not compelled to obey the law which they hear, but they can act according to their agency, either in obeying or disobeying, receiving the blessings of obedience or the fruits of disobedience. The Lord has given a great many laws, besides those which he has given to free agents, or to intelligent beings; but they differ in their nature, according to the condition and circumstances of the materials to which these laws are given. See a revelation upon the subject of these laws, which was given on the twenty-seventh day of December, 1832. This revelation was called, in those days, the "olive leaf." In this revelation, the Lord informs us that "he hath given a law unto all things by which they move in their times and their seasons." These laws which are given to the materials of nature are generally obeyed. There does not seem to be any agency on the part of these materials, so far as we naturally comprehend it; at least, if there is an agency, it seems to be very obedient instead of disobedient. Hence, when he issues forth a law to govern the materials of creation, the law seems to be obeyed; at least we do not know of any disobedience. It would almost seem as though these materials act under compulsion, and are really obliged to act as they do. Yet there are some sayings in this same revelation which seem to indicate that there is a degree of intelligence even in these materials. We read that "the earth abideth a law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law." This would seem to indicate that there is something connected with the earth itself, wherein it has agency; and that because of the exercise of its agency, and keeping the law, it should be crowned with celestial glory. The materials out of which our earth is formed are also governed by law. Not only the earth as an organized world, but the very materials themselves, are governed by laws. These laws were given of God; and when we search into the laws, not of nature merely, but the laws of

God, and the more we comprehend the laws by which materials are governed, the more we understand the laws of God and his operations in the universe.

The earth seems to take one continued course. It has an orbit. It does not deviate from this orbit, unless acted upon by some other force, which may cause some fluctuations or deviations from its apparently destined path. Some, in reflecting upon this, might say that the earth is obliged to follow this course. I do not know about this. I am not so sure. I think if we could see a little further, we would understand that, connected with the materials of the earth is a living principle, a principle, too, that acts according to certain laws, intelligently, not blindly; and that our earth, in performing its course, following the track marked out, does so according to law, as much as we do when we go forth and are buried in the waters of baptism. We go according to law, and obtain a blessing, so does the earth, when following the course marked out for it. "God hath given a law unto all things, by which they move in their times and their seasons." We know that all of these movements which we observe taking place in the universe around us are conducted according to certain laws, which mankind have, in a few instances, been able to search out themselves, through the intelligence that God has given them. For instance, we see a force in exercise, when we lift a stone from the ground, and hold it in our hands; the moment we let go this stone, it falls to the earth. What causes it to fall? Philosophers tell you that "it falls according to a law of nature." But who is this nature that gave this law? Why do material bodies fall? Why do they not remain stationary, suspended in the air, or in a vacuum? Why do they have a tendency to approach the center of the earth? It is because there is a force which draws them towards such center. What is this force? Scientists have called it gravitation; but the name does not explain the force. We are certain that a central force exists; and that such force is something that acts according to a certain law. Now, if you were to take a material body, as for instance, a stone, four thousand miles above the surface of the earth and let go of it; it would only fall one-fourth part of the distance, in a second, that it will fall here, near the surface of the earth. Why will it not fall with the same velocity up yonder as here? Because the law which God has given in relation to these materials varies in its intensity of force, according to some law of the distance from the central force. A body will fall, near the earth's surface, about sixteen feet and one inch, in one second of time. You take it up four thousand miles, and it will fall only about four feet in one second of time. This has been demonstrated by the action of the earth upon the moon, which is nearly sixty times farther from the earth's center than we are. The moon only falls toward the earth about the eighteenth part of one inch in a second, which is about three thousand six hundred times slower than a stone or other bodies would fall at the earth's surface. Thus, it will be perceived, that this gravitating force diminishes in its intensity according to a fixed law, depending on the distance from the center of the earth. This law was discovered by Newton. It is known beyond all controversy that if we go twice the distance which we are from our earth's center, bodies will weigh two times two less than they weigh here. If we recede thrice our present distance, bodies will weigh three times three, or nine times less than if weighed here. At ten times the distance, the weight would be ten times ten less than here. At sixty times our distance from the earth's center (which is the distance of our satellite) bodies would weigh toward the earth, sixty times sixty less than they weigh here; but sixty times sixty are thirty-six hundred; that is, a pound would weigh thirty-six hundred times less if carried to the moon's orbit, than here.

In the language of mathematicians, "the intensity of the gravitating force varies inversely as the square of the distance between gravitating centers." This law is undoubtedly universal in its operations, extending to all the visible universe. This law, combined with orbital movements, is necessary to the stability of worlds revolving in space. Without it, systems on systems would soon rush to ruin. If any other law of intensity than the one which now exits were assumed, irretrievable ruin would soon follow. Out of the infinity of laws of variable intensities depending on distances, the only one has been selected which alone can impart stability to all systems in space. Who made this all-wise selection? Did blind matter select its own laws? Or did an all-wise and an all-powerful Being impart these laws—selecting out of an infinity of force intensities, the only law of variable intensity, which would render stable the grand machinery of the universe?

This curious law some will tell us is merely a law of materials, that God had nothing to do with it. But I dispute it. I say that God is the Author of this law, and were it not for this infinitely wise provision, there would not be such a thing as one particle of matter being drawn to another, and a stone, when loosened from the hand, would still remain where it is set free.

Again we see our world here—the earth on which we are permitted to live and have our being—sweeping round the great center of the solar system, once in three hundred and sixty-five days and a fraction of a day; it has continued in this path, not only through a few centuries, but for thousands of years; or, in other words, it has followed this course according to some undeviating law. Whatever this law may be, God has ordained it, for he has ordained the "law which is given to all things, by which they move in their times and their seasons."

This earth does not revolve around the sun, once a year, in a circular orbit, but in an oblong, elliptical orbit. Now, it is just as easy to cause a body to revolve around the sun, in an ellipse, as in a circle. For instance, if our earth, when at its mean distance from the sun, should be projected, with its present mean velocity, in a line at right angles to the lines joining the earth and sun—it would describe a perfect circle around that luminary. But let the projections deviate from a right angle, a little less than one degree, and it will take the very form of orbit it now has, provided it is projected with the same mean velocity that it now has. Again let this same earth be projected, at its mean distance from the sun, in a line making an angle of seventy degrees, thirty-one minutes and forty-four seconds of an arc, instead of ninety degrees, as in the instance just named, and the form of the orbit would be greatly changed: the distance from the sun, when nearest, would be only sixty-one millions of miles; and in six months after the distance would be doubled; that is, one hundred and twenty-two millions of miles. Under these circumstances, the sun, when nearest, would appear four times larger than at its aphelion distance.

You see, then, how easy the Lord, by deviating the angle of projection, could cause a great difference, in the eccentricity of an elliptic orbit, without altering the mean distance, or without shortening or lengthening the year. The year would remain the same, without any deviation in its length, if the earth revolved in an ellipse of the kind that I have just named. Again, if you wanted the earth to go so near the sun that it would almost graze its edge, and still retain the length of our year unchanged, it would not take our advanced university students long to determine the angle of projection the earth should have, so as to just graze the edge of the sun, at the perihelion distance, and come back again in an ellipse, which would be almost equivalent to a straight line, provided it was projected at the mean distance that we now have, with its present mean velocity; and the year would be exactly the same as now. I mention these things to show you how the Lord, by a little deviation, can design a great variety of orbits, in which worlds may revolve, according to law; for all these things are done according to law; and if actually projected, as we would propel a cannon ball, then all the Lord has to do is to decree the form of the elliptical orbit, having one year for its description, and the projecting angle will be, at once, known.

This is a law, and the Lord is the Author of it. It is not a law of nature. It is not a law of blind materials which have no knowledge or life connected with them, or in them or round about them.

I have been speaking of bodies projected at different angles, and at the mean distance of our earth from the sun. But let us next go still farther off into space. We can go away to the orbit of Jupiter, about four times our distance from the sun. Is there any law for projection or a law of velocity that would cause bodies to revolve in orbits, at four times our distance from the sun? Yes. What is the law? It must not have the same velocity that we have. It must, at four times that distance, have only one-half of the mean orbital velocity of our earth; and, if you gave it more than one-half of such velocity, it would decrease the mean distance of the orbit below four; if you gave it less, it would increase that mean distance below four; but if you gave it exactly one-half of the velocity our earth has, then it would preserve its orbit in a circle, or in any kind of an ellipse at that mean distance. Is there any law to govern this velocity depending upon the distance from the sun? Yes. What is the law? According to mathematical expressions, "the velocity varies inversely as the square root of the distance." Well, says one, that is no information to us. We don't know what you mean by inversely and don't know what you mean by the square root; for all of us have not sufficiently studied arithmetic so as to understand the roots and powers of numbers. In reply, I will say, it is something very simple to all advanced students of arithmetic. Let me say a few more words, in regard to this law; for this is also a law of God. For instance, we will say that the earth travels a certain distance in one second, which we will call a unit distance of eighteen miles in a second, in its orbit—we will call this distance one. We go four times farther off than our earth is from the sun, and take the square root of four. But, inquires one, how do you get the square root of four? A number that will multiply into itself, say two into two, makes four; two then is the square root of four; that is, it is the direct square root, not the inverse. But now you put this figure 2 underneath a line, and place the figure 1 above it (thus $\frac{1}{2}$) and such a fraction is the inverse square root of four. Hence, one-half the velocity that our earth must be given to bodies which are four times farther from the sun than we are. When nine times farther off from the sun than we are, the orbital velocity will be only one-third of ours; because one-third in the inverse square root of nine. In like manner, when sixteen times farther off, the orbital velocity is ours. When twenty-five times more distant, the orbital velocity will be one-fifth, and so on to any distance.

Here, then, is a regular law of velocity; and you may extend this to any distance, in the solar system, that you please. Now, who ordained this velocity? Did the unconscious materials of nature come together and undertake to consider this matter? Here are laws that are conducted with great intelligence—intelligence, too, that was not understood for several thousand years preceding the period of Newton. We have no account that the most civilized nations of the earth had any idea of the law of velocity depending on the inverse square root of the distance. Yet this law existed, whether understood by man or not; it made no difference whether the nations were ignorant in regard to this matter or not, the law existed, and operated for ages unperceived by mortals.

The Latter-day Saints say that the Lord of Hosts, who has given us laws, adapted to our condition as free agents, has also given laws to these material worlds, by which they act and by which they are preserved for a great, and wise and good purpose, to sustain unnumbered myriads of animated beings, who are by numerous other laws adapted to these worlds, and enjoy life therein. We now have been speaking of the infinitely wise law of the velocity of planets. But this law would not preserve our universe in its present beautiful order, if the law of gravitation was not exactly what it is. We say that the law of gravitation acts inversely as the square of the distance. Now, why doesn't it vary as the cube of the distance? Why doesn't it vary inversely as the fourth power of the distance, or some other law of distance? Because all these other laws would throw the system into destruction at once; it could not be sustained. There is only one law among an infinite number that might be chosen, that would preserve the system in its present beautiful order, and that is the law of the inverse square of the distance. Who gave this law to materials that they should have this attractive force? The Book of Covenants tells us that "God hath given a law unto all things by which they move in their times and their seasons"; but if he had given a different law than the one I have named, in regard to gravitation, the whole system, in a very short period, would be reduced to a chaotic mass, lifeless and inanimate, existing for no purpose, accomplishing no design or end. All this infinite wreck of worlds would be the necessary result of selecting an unwise law, varying from the one which now obtains among gravitating materials.

The law of velocity must be exactly adapted to the law of the inverse square of the attractive power. Who was it that made this adaptation? Did the materials endow themselves with both of these laws? Did they perceive that no other laws would render the universe stable or lasting? Or, otherwise, is there an all-wise and all-powerful Governor who brings all things under the dominion of laws, wise in their action, powerful in their nature, and preserving the grand machinery of the universe, in the most perfect harmony in the working of all its parts? There must, then, have been some great supreme intelligence who organized these worlds and gave them laws of attractive force, and adjusted velocities and thus produced the harmonious orbits which we have, and which will preserve themselves, unless interfered with by some extraneous force, for thousands of years to come.

We might go on and speak of a great many other principles connected with these laws, but let us now come to the laws given to intelligent beings. God has given laws to what might be termed intelligent nature; but let me say, that what is termed intelligent nature is sometimes called in this same revelation from which I have been reading, a spirit, or rather, a power that "is in all things, through all things, round about all things, and the law by which all things are governed." It is, then, an intelligent power that encircles itself through, or over, or round about every particle or every atom, and these atoms act in accordance with the law that is ordained, and do not deviate from it unless commanded by the same authority that gave the law. The same Being who gave the law to materials by which they act can counteract the law. He did so in the instance when Elisha caused iron to swim. We read, that as one was felling a beam, the axe-head fell into the water. The man was much concerned because it was a borrowed axe. "And the man of God said, Where fell it? And he showed him the place. And he cut down a stick and cast it in thither; and the iron did swim." Now what was it that caused the axe to rise in the water? The same being who gave the law of gravitation, which caused the axe to sink, counteracted that law, and caused the axe to swim. The same Being who gave the law of universal gravitation can counteract this law. He did it, in many instances, in ancient times. He divided the Red Sea to allow the Israelites to pass. The water stood up like walls, in a great heap, not for a few seconds, or minutes, but stood there sufficiently long to allow the Israelites to get to the other side of the sea. Now, what was it that counteracted this law of nature? What was it that caused this watery element, which has a tendency to spread out and sink to its own level, to stand up in a heap, almost like a solid body? The same Being who gave the law, which governs the yielding liquid properties of water, can counteract the law, so as to make the water stand in heaps. God is the great Author of all law, and is just as able to counteract a law, as he is to continue a law. Let him withdraw the command that materials shall attract all other materials; let him say to matter: "I no longer require you to act according to that law," and you would not find the earth going in an orbit around the sun. There would be no bond of union to keep things in their proper place; everything would be left to itself. Let God withdraw his law, or let him command adversely, and he will be obeyed; because he has the power thus to direct; and the intelligence which surrounds these materials, the spirit that is in and through all these things, would understand the command and act accordingly. In the same way the Lord heals the sick. He has made the tabernacles of the children of men, and he has organized them according to a law, so that every part of the human system is adapted to every other part. The blood flows through the arteries, and through the veins, and every part performs its proper functions. When any part or portion of this wonderfullly constructed being, or, in other words, this almost perfect machine, becomes deranged or out of order, the same Being who first constructed man, with all the different organs, muscles, sinews and skin, can easily mend or regulate the same, and cause every part to work in perfect harmony with every other part, so as to impart health, and life, and vigor to the whole machinery. You would certainly think that a person was not much of a mechanic if, after he had constructed a beautiful clock, and it had run for several years, and got out of order—if when you applied to him for repairs he replied that he could not, you would be apt to say, "You made it in the first place; you certainly ought to know what is the matter, and you can repair and restore it to working order." Just so with the Lord. When our human machinery is out of order, he understands all about it; and he is the best physician that can be employed; and he also can be employed without money and without price. He imparts to this machinery his Holy Spirit which circulates through the whole body, and promotes health and strength in the individual. But how apt are we to apply to inferior physicians. As soon as something ails this mortal tabernacle, the cry is, "Oh, mother, or husband, will you send for the doctor? My son is very sick and we need the doctor." Now this is sometimes the way with those who call themselves Latter-day Saints, but they ought to be ashamed that they do not honor the name which they have taken upon themselves. The Lord has ordained that when you are sick, you should apply the simple ordinance of the laying on of hands, or the anointing with oil by his servants in the name of Jesus Christ. In this ordinance there is more power than in all the medical ability in the world; for there are many diseases which baffle the skill of the wisest physicians, while by the laying on of the hands of the servants of God—not in their own name, but in the name of Jesus Christ—according to the directions given in the scriptures, we have the promise that they shall be healed; that is, if they are not appointed unto death.

Here, then, is another law of God; and we might go on and touch upon instances of the healing power—the healing of the lame man, the blind man, the deaf man, or of fevers removed from the body and the restoration of broken bones. Now, we have many testimonies, especially among our brethren in Wales, where they have, in the coal mines in which they worked, been crushed, until many bones in their body were broken, so much so, that it was supposed they could only live a very few hours at the longest; yet by the laying on of the hands of the servants of God, we have the testimony of many witnesses that those bones were brought together, making a noise like the crushing of a basket, and were placed in their proper form; and the individuals were restored to health and soundness. Could any herbs, or minerals, or physicians have accomplished this? No. Who did accomplish this? The Lord Jesus Christ, through his servants, by the laying of hands, according to his commandment. Did he do it according to law? Yes; for all his works are carried on, according to certain laws which he has ordained; and if we had the same wisdom that he has, we could see the workings of the Holy Spirit upon the bones that are broken; we could see the circulation of that spirit in bringing those bones together; we could see the action of that spirit in relieving the optic nerve, so as to impart sight to the eye. If we could see the workings of that spirit, and then understand by what power it works, these things would not be a miracle to us. God has no limit to these laws that are called the laws of nature. He has an infinite number of laws; and he can work according to any of them, which are suitably adapted to the circumstances, so as to bring about his righteous purposes and wise designs according to his own good will and pleasure. Amen.

JD, 21:232-240

8. *THE CAPACITY OF THE MORTAL AND IMMORTAL*

(Discourse delivered in the Tabernacle, Salt Lake City, June 13, 1880.)

It gives me great joy and pleasure, at all times, when I have the opportunity to express myself in regard to the great and important work which our Father in heaven has seen proper to commence in our day. We have been made partakers, in a measure, of the Spirit of the living God, pertaining to this last dispensation. This spirit, when received, and when we give it our attention, and bring our minds to bear upon the object of its operations, is calculated to instruct and impart much information and knowledge to both male and female who are in possession of it. The Spirit of God is a spirit of revelation. It always was a spirit that revealed something to the human family, when mankind were in possession of it. There have been, however, many ages since the commencement of the world, when the children of men have so far wandered from the Almighty, so far departed from his ordinances and precepts, that the spirit of revelation has not had place within them. The world may be considered in a woeful state of darkness and unbelief, whenever this great and glorious gift is withdrawn from the children of men; for without this gift, without this spirit, without revelation from the Most High, it is utterly impossible for the human family to be saved in the celestial kingdom of our Father and God. Perhaps some may think that this is a very broad statement. They will refer to the last sixteen or seventeen centuries, and will say, that our fathers have not enjoyed the spirit of revelation, during that time, and "if your statement, Mr. Pratt, be true, our fathers are not saved in the celestial kingdom of God." I do not say that our fathers will all be sent to an endless hell. I have made no such assertion. I do not say that they will receive no happiness, no glory, no reward in the world to come; I have made no such assertion; but understand my assertion, that if the world has not been in the possession of divine revelation directly to themselves, during this long period of time, then none of them have been saved in the celestial kingdom of our Father and God. Now I hope that you have understood me. There is quite a difference between being saved in some kingdom, where there is some glory, some happiness, and being saved in the kingdom where our Father resides. There is only one way to obtain this kingdom—the kingdom that is represented, in its glory, by one of the most brilliant luminaries that shines in yonder heavens—namely, the sun. We are told by our Savior that those who obey his commandments shall shine forth as the sun in the kingdom of our Father. The Apostle Paul informs us that there are in the eternal worlds many different kinds of glory. In the fifteenth chapter of his first epistle to the Corinthians, he says that "there is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead." They do not rise to the same glory, nor to the same happiness, nor to the same fulness, nor to the same kingdom; but they arise from their graves, and come forth—those who are counted worthy of any kind of glory—to receive that which they are worthy of, all that they have lived for, and nothing more.

Our Father who dwells in yonder heavens, and his Son Jesus Christ, inhabit the highest degree of glory in eternity. They are possessed of all the fulness of glory. They have a fulness of happiness, a fulness of power, a fulness of intelligence, light and truth, and they bear rule over all other kingdoms of inferior glory, of inferior happiness, and of inferior power. Their glory is like that of the sun, or at least, the sun being the most conspicuous body with which we are immediately acquainted, in regard to its glory, it is referred to as being typical of the highest degree of glory in the heavens. The Gospel is intended to exalt the children of men to that same degree of glory, where our Father and where his Son reside. Hence it is said by our Savior, just as he was taking leave of his apostles in ancient times, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." There is a mansion where he dwells. Where this mansion is located in the midst of the vast surrounding space has not been revealed to us. It may have been revealed in former ages of the world, but to us, as Latter-day Saints, we have no revelation concerning its location. But there is a location, where these two glorious personages dwell. It has a location, just as much as our earth has a location in the solar system. But when I speak of our Father and our God being located in a glorious mansion, or celestial world, I do not wish to be understood that he is confined to that location. Do not misapprehend the subject. He is not confined to that particular locality, in the midst of universal space. He has power which we are not in possession of. He has power to waft himself from that particular locality to other dominions, other worlds, other creations; and to do this with an immense velocity. Of course, to accomplish this must occupy time. There are some, however, so foolish in their ideas that they suppose that it does not require time for the Almighty to go from world to world, or for any celestial messenger to do so. But this is a grand mistake. Time is included in all motion. Time is included between the event of a heavenly being leaving the celestial abode, where he dwells, and going to some other abode at a distance. How great this time may be is not revealed; but I have an idea that it is much swifter than any velocity with which we are familiar; I mean the velocity with which our Father and God can convey himself from the celestial abode where he dwells to some other kingdom. I believe it to be much swifter than that of the common light which shines from the heavenly bodies of our system, or from the distant bodies of the stellar system. Now, light travels with immense velocity—one hundred eighty-five thousand miles in one beat of the pulse—or in about one second of time. We might suppose that is about as swift as any being would want to be wafted.

But suppose that our Father, in the heavenly world where he dwells, should feel disposed to visit one of the vast dominions of his great creation as far distant as the nearest fixed star. If he could go no faster than light is transmitted through space, it would take him three and a half years to perform the journey. And to go to one that was situated some ten or fifteen times farther off, it would take, of course, ten or fifteen times longer. And to go to some which are as far off from him as the distant creations that are just visible through our most powerful telescopes, it would take him six hundred thousand years to perform the journey, provided his velocity was only equal to that of light. I draw the conclusion, therefore, that God is not confined to the velocity of light, or to any other velocity with which we are acquainted—that he can go with immense velocity, perhaps thousands and hundreds of thousands of times swifter than that of light—if he feels disposed so to do. It is out of the question for us to suppose that God does not travel in going from creation to creation. That he could be momentarily and instantaneously in two creations at the same time is something that I never could comprehend, although it is believed in by some of the religious professors of the present day. They believe that God, in his person, can be in infinite space all at the same moment. That is not our doctrine. He may be, by his power, by his intelligence, by his spirit, in infinite space, working throughout all the vast dominions of space, according to laws he has ordained and instituted.

Having said so much, in regard to the locality of our Heavenly Father, and of the celestial beings who dwell in the same abode, or in the same mansions where he resides, let me now say a few words more in regard to his presence being everywhere. I cannot, for a moment suppose, and I do not believe that any intelligent being who exercises his intelligence, independently of the traditions of the children of men, can suppose that a person can be everywhere present at the same instant. "But," inquires one, "when a good man dies, passes out of this body of flesh and bones, it is said that he is in the presence of God. Does this mean that he has actually gone from his tabernacle, perhaps millions and millions and unnumbered millions of miles, to the abode or mansion where Jesus is, because he is in the presence of God?" No, I do not look at it in this way. I look at it in this light: if this world in which we dwell had the veil withdrawn from off its face, and the veil taken away from our faces, I consider that we would see the Lord, however far distant he might be; hence we would be in his presence; and on the other hand, those who dwell in his abode, however distant, can see us; for there is no veil over his face, no veil over the celestial abode of our Father and God, and there being no veil over him, nor over the beings that dwell in his abode, they can behold the most distant creations, which they have made. Now, this is my view. I do not say this is the view of the Latter-day Saints, but my own individual views, in regard to these matters. If, then, we pass out of these bodies of ours, and the veil is taken away, we are in his presence, just as much as we would be if we were wafted to the mansion where he dwells. I have no doubt but what we will be wafted (if we are worthy) to that mansion, in due time; but I say, that we are in the presence of God, while our spirits are yet here upon the earth; because the veil is removed and our eyes can pierce eternity, and eternal things.

Now, we have some examples of this, Latter-day Saints: and I sometimes wonder, when we have such plain examples as are to be had in this book which I hold in my hand (*The Pearl of Great Price*), I sometimes wonder that people should be so limited in their ideas and in their views concerning the future state of man (I mean the glorified man), as to suppose that he will be confined in his vision to some particular locality, and that he will be something similar to what we are here in this mortal life. Now even mortal men, before they obtained immortality, have enjoyed this spirit of seeing things that were naturally supposed to be utterly impossible. Who that is acquainted with this book (*The Pearl of Great Price*) has not read, with great and deep interest, the words of that great man, Moses, before he was sent down to Egypt to redeem the Israelites? Who is there among the readers of the Latter-day Saints who cannot comprehend, in some measure, how the vision of that man was enlarged, while he was yet here in a state of mortality? He went up into the mount to pray to the Lord. The veil was removed. The glory of God rested upon Moses, and great and important things were made manifest to him. All things were not revealed; for he was incapable of receiving all things while yet a mortal being. But the Lord saw proper to reveal some things; and Moses sought to know some other things, but the Lord would not grant it and told him that no man could behold all his works, except he beheld all his glory; and no man could behold all his glory and afterwards remain in the flesh upon the earth; that is, in the state of mortality. But, said he, "Moses, my son, I will show unto thee some of the works of mine hands. I will reveal unto you concerning the heaven that is over your head, and this earth upon which you dwell." And as the Lord talked with Moses, the Spirit of God being upon him, his eyes were opened, the veil was taken away, and he saw the whole earth, not merely the surface of it, but the interior of it; every particle of it was before the eyes of Moses. This, then, shows that there is within each of these mortal tabernacles a spirit, and this spirit, when lit up by the Holy Spirit from on high, has certain faculties and powers, far beyond that which we are able to develop naturally here upon the earth. We cannot, by our own powers, discern one foot underneath the surface of the earth. We cannot discern through anything that is opaque in its nature—anything that will not admit the natural light to be transmitted through its substance. But still, we have the faculties within us; we have the power; there is merely an obstacle, or obstruction, in the way; and when this obstruction is removed it shows the godlike powers that are planted within the tabernacles of men, by which they can behold and pierce those portions of creation that are not discernible by the natural man. This Moses obtained during the few moments that he was thus enwrapt in vision. He obtained more information in those few moments than could be imparted in all the universities and colleges that ever existed, since the creation of the world to the present day. We may study the ponderous volumes that are published by the learned, and it takes a long time to grasp the information that some very learned men have received. But, oh, how different is the method of receiving revelation, when it comes from the Most High! In a moment, as it were, those faculties of ours that have been lying dormant ever since we were born into this world—those faculties which are enshrouded with the darkness of a fallen creation—those faculties, when once illuminated, when once touched by the finger of the Almighty, can pierce the creations of the Almighty, so far as he permits us to behold.

These things encourage me. I am in hopes, when I get to the other side of the veil, that it will not be so difficult for me to understand the different laws of science, and the different laws and branches of education, that are taught in this little creation of ours. I am in hopes that when my spirit shall launch forth out of this mortal tabernacle, and go into the eternal world, that I shall not, at that time, require Lord Ross's great six-foot telescope; I am in hopes that I shall not need any of the telescopes, or other instruments invented in the nineteenth cetnury; but I am in hopes there will be a telescope prepared for me, by which I can see the vast creations of the Almighty, and comprehend, in a short period of time, more than could be unfolded to the children of mortality in a thousand years.

I mention this in order to bring before the Latter-day Saints a principle which, I think, we should all, more or less, reflect upon. How encouraging it is to think we are not always going to be bound down to this slow process of gaining knowledge, and information, and wisdom, pertaining to the works of the Almighty! How glorious it is, also, to reflect upon the celestial hosts, who dwell in the fulness of celestial glory, where there is no veil, and where they have their bodies; for some of them have been raised from the graves to immortality, and are clothed with all the fulness of the attributes of the Father. I say, how glorious it is to reflect upon the heights and depths, and lengths and breadths of knowledge that will then be unfolded to the children of men! These things, as I said before, inspire my heart with joy. I do not confine my hopes to the volumes of works on science, with which I may come in contact here in this world; I do not confine my hopes to the slow process of advancing in knowledge and intelligence that the children of this world have; but I look forward to that higher school—that great university which will scope in boundless and eternal space, that will scope in the most distant creations that we can imagine in the vast field of eternity, in which we will be able to comprehend those laws by which the various creations are governed; not understand them as we now comprehend some few laws, but understand them in all their perfection and fulness, being like unto our Father and God, made like unto him, fashioned like unto his glorious body, and become indeed "sons of God." Shall I go still further and say Gods? Are we not the children of our Father? Will not the children ascend to the same height, to the same glory, to the same celestial world, and to the same fulness of the attributes of their Father? Are not our children, take them as a body, qualified to come up to all the perfections and attributes of their fathers, who came on the earth before them? It seems to be a general law that children will grow up and possess all of the perfections of their parents, provided they take the necessary steps, and are favored with long life, and have the natural intelligence that is common to man. If, then, this seems to be a natural law in regard, not only to man, but also to all animated creation—that the children come up and possess the perfections of their fathers before them—may we not reason, by analogy, that our Father who begat us —Our Father who dwells in yonder celestial world, intends to make us one with him, that we shall receive the same fulness with him, that we shall partake of light and truth, and knowledge, and advance from grace to grace, as the revelations in the Book of Covenants state, until we shall receive a fulness of all truth? Then will not this make us, in one sense of the word, sons of God? Will it not make us Gods also, according to the word of God? "But," inquires one, "how can two persons possess the same attributes without quarreling with each other?" That is not the order of heaven. That is not the pure law that God has ordained, that there should be quarrels with those who have the same degree of intelligence; but the law is that they shall become one, as "I and my Father are one, so that these my brethren may also become one in us as we are one." That is the law; and if they are one there will be as much unity between his children who are exalted to that high condition in the celestial glory, as there is a unity and oneness between the Father and his only begotten Son. Have they any quarrel? Have they any difficulties? Have they any difference of views? Does one intend to carry on one government, and another a different kind of government? No; whatever is the will of the Father, is the will of the Son; whatever the Father is prepared to do, throughout all his vast dominions, the Son is in accord with him; and whatever the Father desires to perform and accomplish, his children who are made like him and one with them, will take hold and perform the same work, with all that unity and oneness which exist between the Father and the Son. In the celestial glory they are made equal in oneness, in power, in knowledge, and in all perfections; and the Lord their God is with them; and they are one with him, to carry on all his purposes, and will be one with him throughout all the future ages of eternity.

I thought perhaps the time was expired; but I will say a few more words in regard to this great glory, this high destiny prepared for the sons of God. I told you that our process of gaining information would be very rapid—would be immense in its growth—and that we should have the faculties within us developed to the highest degree. But now let us, for a few moments, look into this high state of perfection. When our faculties are thus developed, and when we have all the wisdom that I have been speaking of, that dwells in the bosom of celestial beings, in the eternal worlds, what will we do with this wisdom? Will we fold up our arms, and remain throughout all the future ages of eternity, in perfect indifference and laziness, without anything to accomplish or perform? No; we will have works assigned to us to perform in the eternal worlds, that will be proportionate to all the fulness of that glory and knowledge which we are endowed with. Did the sons of God, in ancient times, come forth and assist in the formation of this little creation of ours? Did they all shout for joy when the materials were brought together, and when the foundations of the earth were laid? Did they all feel happy and sing a song of rejoicing, and with great joy; did they look upon the works which they were performing? Yes. Jesus was there—the First Born of this great family of our Father in heaven. He had the superintendence of this creation. He had the power, because the power dwelt within him, to build this earth of ours, the same as you give to your superintendent power to build your temples, about which Brother Rich has been speaking. It is said that the worlds were made through our Lord Jesus Christ. But do you suppose that he alone made them? No; he had the sons and daughters of God with him. And there were prophets in those days, before our earth was made. They shouted for joy when they saw the nucleus of this creation formed. Why? Because they could look into the future, and by the spirit of prophecy, behold the designs and purposes of the great Jehovah in regard to the creation which they were then in the act of forming. Did they not understand that they would have the privilege of coming forth and peopling this earth? Yes. Did they not understand that they were to pass through a probation on this earth, the same as we are now passing through, in order to prepare them for a still higher exaltation and glory, with immortal bodies of flesh and bones? Yes; they understood these things, hence their joy, when they saw the creation being formed for them. I mention this, in order to show to the Latter-day Saints that the great work that will be entrusted to those who are prepared, will be proportionate to the wisdom, intelligence and understanding that will be imparted to those who enter into the fulness of the glory of the celestial kingdom. They will not remain in idleness through all eternity. They will have a work to perform. They will form worlds under the direction, no doubt, of those that may be appointed to superintend works of such vast magnitude. Furthermore, when they have formed these worlds, they will set them in motion in the midst of universal space, in some location, where they can continue their mission, and where all necessary things shall be fulfilled and accomplished during the days of the probation of these various creations. There will be laws given to govern these new creations, the same as there are laws given to govern the creations with which we are surrounded. The inhabitants upon these creations will be visited from time to time by those that have taken part in the great work of their formation. The inhabitants thereof will be dealt with according to law. They will be intelligent beings. They will have their agency, and they will pass through their probation, the same as the people are now passing through their probations here in this world. Everything will be accomplished according to laws that shall be ordained when these creations are made. Will they visit these creations? Yes; for they will have the same power of locomotion, the same power to pass through space (almost in the twinkling of an eye) that our Father has—that his Son Jesus Christ has—that all celestial beings who are exalted in his presence have, and possessing the power, they will visit from creation to creation; they will impart knowledge and understanding to their children in these creations. They will visit them with the light of their countenances, and the children of these creations will be made glad in their hour, in their times, and in their seasons, by the light and countenances of the celestial beings, who from time to time, organized them. These are the high destinies that await the Latter-day Saints, if they are faithful. These are the high destinies into which many of the Former-day Saints have already entered. These are the great, and choice, and exalted blessings in store for all who will keep the commandments of our Father and God. Amen.

JD, Vol. 21:256-263

9. *FAITH AND VISIONS OF ANCIENT AND AND MODERN SAINTS*

(Discourse delivered in the Tabernacle, Salt Lake City, April 13, 1856.)

(Elder Pratt read the 7th, 8th and 9th paragraphs of the Book of Ether.)

I have read from the Book of Ether, a portion of what is written concerning that great and wonderful vision, shown to a man in all respects like unto ourselves, so far as his nature was concerned, all men being subjected to certain evil influences, through the transgression of our first parents. At the same time, if it had not been for their transgressing the commandments of the Lord, in the Garden of Eden, this congregation would not have been here.

Because Adam and Eve transgressed we are here with mortal tabernacles; and these mortal tabernacles are subject to vanity, through the power which the adversary has on account of our organization in the flesh; he has power over the spirit, and to bring us into captivity and bondage, and subject us to the yoke of bondage, of sin, of the fallen and corrupt nature; but through the resurrection of Jesus Christ, who was prepared before the foundation of the world, we have hope of being redeemed from that which is a yoke upon us in the economy of this probation, for mortality was instituted by the Lord to give us an opportunity of proving ourselves.

Our first parents, through transgressing the law of God, brought death into the world, but through the death of Jesus Christ, life and immortality were introduced. The one brings into bondage; the other gives us hope of escape, of redemption, that we may come forth with the same kind of body that Adam had before the fall, a body of immortal flesh and bones. Adam and Eve were immortal, the same as resurrected beings, but previous to their transgression they had no knowledge of good and evil.

After the redemption we will not only have the same kind of bodies that they possessed in the Garden of Eden before the fall, but we will have a knowledge of good and evil through our experience. For this purpose we are made partakers, through our agency, of the knowledge of evil in this life, that we all may know how to appreciate good when we are put in possession of it. Hence in our immortal tabernacles, when brought forth from the grave, we shall have a knowledge of our past experience, a most perfect knowledge. There will be no imperfection of memory, but we shall remember, as the Prophet tells us in the Book of Mormon, all things that have taken place during our mortal lives; everything that we have thought and done.

We shall remember that we have been made free from sin through the ordinances of the Gospel; we shall remember the new birth that we received while in this mortal state, the being cleansed from sin through the blood of Jesus Christ, and made new creatures; all those things will be plain and clear before the mind of the immortal man.

There is a great lesson of instruction given in the short history which I have read to you; it shows the privileges pertaining to our religion in some respects, and it shows how much there is to be received and how much we have not received in mortality. We also learn from the history we have read, the principle upon which these blessings are to be received; viz., by faith in Jesus Christ. The brother of Jared did not receive these blessings without faith; he exercised faith in the Lord, in the revelations previously received, or which the Prophets had spoken of in former days; he exercised faith in the promises given to the fathers. All the circumstances through which they were called to pass had a tendency to create a great amount of faith in those ancient men of God. It is true that the brother of Jared had been a prophet for many years; faith had been centered in his heart, and he could lay hold of the promises of God. He was a revelator at the time the tower of Babel was built; he was a man capable of receiving instructions from heaven; and hence his brother said, at the time the language was confounded, "Inquire of the Lord, if He will take us out of the land, and if it please the Lord to let us go by ourselves, let us be faithful that we and our posterity and nation may be blessed."

From those few sayings of Jared we find that he had the utmost confidence in the revelations of his brother, for he knew him to be a prophet and a revelator. While wandering many years in the wilderness, the Lord continued to reveal Himself unto them in the wilderness. He had shown forth to them His glory, had come down and talked in a cloud and shown them many things which were to come to pass, and instructed them to build barges and cross large bodies of water, before they came to the ocean. Being taught for many years in the things of the kingdom of God, their minds were somewhat prepared for the journey before them. They were instructed to build eight barges with which to cross the great ocean; and after being fully informed upon these matters, and having finished the barges, the company saw that there was no light in them, and it would have been very difficult to carry fuel such a long distance, in order to have produced light.

Now reflect upon the faith of this man of God; rather than be tossed upon the bosom of the great deep for many days excluded from the light of sun, moon, and stars, and rather than be under the necessity of taking wood to make fires, without any outlet for smoke, and before he knew how the Lord was going to provide light, he carved out sixteen stones, which, though white and clear like unto glass, gave no light. He carried those stones into a great mountain, and called upon Him, who at the beginning said, "Let there be light and there was light," to touch those stones that they might have them for lights upon the bosom of the deep. This would be sufficient if there was not another word written, to convince any person that he was a man of great faith, and that when in difficulty he called upon the Lord, and the Lord hearkened to his voice and put forth His hand. And because of this man's faith, he beheld the finger of the Lord when He touched the stones, and those stones were filled with the principle of imparting light.

This was a miracle to those that beheld it, and why so? Because it was contrary to the general laws with which they were acquainted, though in fact it was no more of a miracle for the Lord to show His finger than to do anything else, or than the falling of a stone to the ground. The same Supreme power that causes the fall of a stone can cause a stone to give light, and in this instance did perform that operation, and they beheld it, and had constant day until they had crossed the sea. One may inquire, "Brother Pratt, why do you refer to those old historical events; why don't you refer to that which belongs to our every-day duties?" Because there are those around me here who are better qualified to teach you in relation to your every-day duties; they are able to instruct you from Sabbath to Sabbath, and are constantly pouring forth instructions for your edification and benefit.

These ideas came into my mind, and are calculated, if properly understood, to be used as examples for our good; they are written for our edification and that of our children. The heed that we give to the every-day duties which are pointed out to us will determine in a great measure our reward. It may be asked, "Do you think that it is really our privilege, as the children of God in this dispensation, to attain to the same blessings which were received by those ancient people of God?" Yes, and far greater; for you will find in this same history, in a part which I have not read, that a portion of the same things should be given to the Latter-day Saints through their faith. The Lord says, "Then will I show the great and marvelous things of my kingdom unto them, as I did to him."

But it all depends, recollect, upon the great principle of faith, and you are to obtain these things upon condition of practicing those every-day duties which you are hearing proclaimed from day to day. With such wisdom, and by continuing steadfast therein, your faith will increase in those great and heavenly principles, until you can lay hold by faith upon all the great and marvelous things that were communicated to him. What were communicated to him besides what I have read? It may not be amiss to read a few more words, for I fear that we are too careless in relation to those things which pertain to our welfare, which, with the various duties and cares of life, make us careless in listening to the Living Oracles. It is my belief that if this people would read the oracles of the ancients more carefully, they would be directed more diligently to attend to the Living Oracles.

We are commanded to search the Scriptures for instructions, but I fear that we neglect such counsel too much, and become careless. In consequence of such neglect, the Lord reproved this Church some years ago, and said that the whole Church was under condemnation, because they had neglected the Book of Mormon; and He told them that unless they would repent, they should be held under condemnation, and should be scourged, and judgments should be poured out upon them. If you would read these things in the Spirit, and call upon God to give you His Spirit to fix the sayings of the prophets upon your minds, you would do well and derive benefit therefrom. If the Saints will give most earnest and diligent heed unto the instructions given in those books which have been preserved, and especially to the instructions which are given by our president, they will prosper and be blest in all things.

I will again read: "And because of the knowledge of this man, he could not be kept from beholding within the veil." Says one, "That is a curious saying; I thought the Lord could do whatever He pleased." This was because the Lord had given His word that He would do according to the faith of the Saints—righteous sons and daughters of Adam—hence He could not restrain the brother of Jared from looking within the veil.

When there is sufficient faith in the hearts of the children of men, it is impossible to withhold blessings from them, if that faith is exercised, for if the Lord should do so, He would forfeit

His own word, and we read that it is impossible for God to lie. I will now read as follows:

> **"And it came to pass that the Lord said unto the brother of Jared, Behold thou shalt not suffer these things which ye have seen and heard to go forth unto the world, until the time cometh that I shall glorify my name in the flesh; wherefore ye shall treasure up the things which ye have seen and heard, and show it to no man. And behold, when ye shall come unto me, ye shall write them and shall seal them up, that no one can interpret them; for ye shall write them in a language that they cannot be read. And behold, these two stones will I give unto thee, and ye shall seal them up also, with the things which ye shall write. For behold, the language which ye shall write, I have confounded; wherefore I will cause in my own due time that these stones shall magnify to the eyes of men, these things which ye shall write."**

Now notice the words of Moroni, upwards of four hundred years after Christ:

> **"And when the Lord had said these words, the Lord showed unto the brother of Jared all the inhabitants which had been, and also all that would be; and withheld them not from his sight, even unto the ends of the earth; for the Lord had said unto him, in times before, that if he would believe in Him—that He could show unto him all things—it should be shown unto him; therefore the Lord could not withhold anything from him; for he knew that the Lord could show all things. And the Lord said unto him, Write these things and seal them up, and I will shew them in mine own due time unto the children of men."**

You recollect that when the Book of Mormon was translated from the plates, about two-thirds were sealed up, and Joseph was commanded not to break the seal; that part of the record was hid up. The plates which were sealed contained an account of those great things shown unto the brother of Jared; and we are told that all those things are preserved to come forth in the due time of the Lord. The eleventh paragraph informs us respecting the interpreters. I will read it:

> **"And it came to pass that the Lord commanded him that he should seal up the two stones which he had received, and shew them not, until the Lord should shew them unto the children of men. And the Lord commanded the brother of Jared to go down out of the mount from the presence of the Lord, and write the things which he had seen; and they were forbidden to come unto the children of men, until after that he should be lifted up upon the cross; and for this cause did King Mosiah keep them, that they should not come unto the world until after Christ should shew himself unto his people. And after that Christ truly had shewed himself unto his people, he commanded that they should be made manifest."**

These interpreters, the two stones that were given to the brother of Jared, were the two stones that were found with the plates. Again, the Lord says in the next paragraph, a portion of which I will read:

> "Come unto me, O ye Gentiles, and I will shew unto you the greater things, the knowledge of which is hid up because of unbelief. Come unto me, O ye house of Israel, and it shall be made manifest unto you how great things the Father hath laid up for you, from the foundation of the world; and it hath not come unto you, because of unbelief. Behold, when ye shall rend that veil of unbelief which doth cause you to remain in your awful state of wickedness and hardness of heart, and blindness of mind, then shall the great and marvelous things which have been hid up from the foundation of the world from you, yea, when ye shall call upon the Father in my name, with a broken heart and a contrite spirit, then shall ye know that the Father hath remembered the covenant which he made unto your fathers, O house of Israel; and then shall my revelations which I have caused to be written by my servant John, be unfolded in the eyes of all the people. Remember, when ye see these things, ye shall know that the time is at hand that they shall be made manifest in very deed; therefore, when ye shall receive this record, ye may know that the work of the Father has commenced upon all the face of the land. Therefore, repent all ye ends of the earth, and come unto me, and believe in my gospel, and be baptized in my name, for he that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned; and signs shall follow them that believe in my name. And blessed is he that is found faithful unto my name at the last day, for he shall be lifted up to dwell in the kingdom prepared for him from the foundation of the world. And behold it is I that hath spoken it. Amen."

I have felt disposed to read these paragraphs, for I highly esteem the Book of Mormon, as I presume do all the Latter-day Saints. But many lay it upon the shelf and let it remain there for a year or two; consequently they become careless concerning the dealings of the Lord with the Former-day Saints.

You are not to suppose that you are going to be jumped into the midst of revelations, and by one great and grand step are to burst the veil, and to rend it from your eyes. Do you think that you are to step into the celestial kingdom and see it all at once? No, these blessings are far too precious to be attained in such a way; they are to be attained by diligence and faith from day to day, and from night to night. Hence you are to become habituated to do good in your thoughts and conduct, in all that you do, until you become perfectly initiated into the great principles of righteousness, and continue to live uprightly until it becomes a kind of second nature to be honest, to be prudent, to govern all your passions, and bring all of the influences of the flesh, of the fallen nature, into the most perfect subjection to the law of God.

I know that it is necessary for you to keep the commandments of the Lord, and not only to keep those found in the written revelations, but to strictly observe all the words of wisdom, counsel, and advice that He has given through His Spirit and His servants. And when you have given diligent heed to counsel, it becomes a second nature to pay the strictest attention to the covenants made and the counsel given by the Living Oracles of God.

These principles are not to be learned by one or two days', or one or two months' humility and obedience, for that would be like a child's going to school a week and being kept six weeks at home, where there is no one to instruct him. It is obvious that a person keeps retrograding, if he does not progress; you are called upon to increase and progress in knowledge and truth until they influence all your actions and doings, until your conduct is rightly influenced, not only in relation to your neighbors, but in relation to all that belongs to your neighbors. When you have learned righteous principles be careful that they never escape your minds, and that your conduct never severs you from them. This is the time and this is the day that your faith should lay hold of this great and good Spirit, and that you should strive for the rich blessings of heaven, concerning which I have read in your hearing this morning.

Latter-day Saints, are not these things worthy of living for? Suppose that you could have the privilege, by living only one week in strict obedience to all the laws of the kingdom, to have these blessings; I verily believe that there are not many Latter-day Saints but who, if they knew that they could enjoy all the blessings of the ancients and have the visions of the heavens laid open to their minds, so that they could have before them the past, the present, and the future, so that they could understand the things of God, would live very faithful, and be of one heart and of one mind.

Would not everyone who heard such promises try to obtain the prize, to enjoy the blessings promised? The counsels and instructions of those whom God has appointed would be fresh before them every moment; when they arose in the morning it would be the first thing they would think of, and it would be the last thing at night. They would be able to do twice as much labor as when their minds are not upon the things of God. Their minds would be so entirely swallowed up that they would feel like Alma and others, while among the priests of King Noah, when they had burdens upon their backs; their burdens were made light so that they were able to bear them cheerfully, and so it would be with the Latter-day Saints. Let them have that spirit one week, and they would find their bodies stronger and more active, and they would almost forget whether they had been to their breakfast, dinner, or supper, their minds would be so completely swallowed up with heavenly things, and everything would prosper.

You are to claim blessings by your conduct, you are so instructed. Some are apt to be so neglectful and remiss in their duties that they are not able to claim them. They forget what is in store for them, and do not pray for the Spirit to impress those blessings upon their minds, but suffer their minds to be drawn out too much upon temporal business instead of the things of God, and become weary in mind and body, so that they feel like neglecting the more prominent duties, such as family prayer and many others. This is because they do not enjoy sufficient of the Spirit of the Lord, for it is able to strengthen every one of you. Look at the promises made to the missionaries: "He that shall go forth to preach the Gospel without purse or scrip shall not be weary, nor darkened in spirit nor in body."

What is it that strengthens them so that they do not become weary in body and in mind? The elders abroad are called upon to labor diligently, and many times to sit up almost all night to teach the pure principles of eternal life, and when they lie down they rest perfectly calm as though they were not weary, and arise invigorated with faith, intelligence, and power; their minds and bodies are strengthened by the power of God. So it would be with you, if you were sent on a mission, as well as with those who now go to preach the Gospel of salvation for the gathering of the honest in heart. The elders go forth in faith and with prayer for the gathering of Israel; to bring them to Zion, to plant vineyards, to build houses, to help build up the cities of Zion, and beautify the earth.

You are all on a mission to make yourselves of one heart and of one mind before the Lord, and if you are faithful you can claim the promises that He will pour out His Spirit upon you, and that Spirit will be poured out upon those who are faithful from morning until evening, and they will be quickened and invigorated to perform whatever is necessary. If you come to this house with your minds upon the things of this world, and hear the servants of God speak upon the great things of the kingdom, their words will go in at one ear and out at the other; your minds will be darkened, the devil will step in and tempt you, and you are liable to be prostrated in body and mind by his power, because you have given way. While we are here there is a chance for every Latter-day Saint, and I feel to say, set yourselves in order, ye heads of families, and then set your families in order; regulate your lives one towards another in your families, in your neighborhoods, and in all your communications and dealings one with another.

In this way the enemy will not have power over you, and all your works of light and righteousness will be regulated by the principles which you have received, and by the order which should govern the Saints of God, showing that you are sick of your old traditions, confusion, and discord, and that you are contending for the faith once delivered to the Saints, believing that the same blessings which they enjoyed may be poured out upon your heads.

Perhaps, before I again return to behold the Saints in these valleys, a great temple may be reared upon this block, upon the foundation already laid. Before that time, perhaps, the services of the Lord may be administered therein, with baptism for the dead, as the Lord has promised, and other sacred and holy ordinances pertaining to the last dispensation; ordinances that have been kept sacred from the foundation of the world, things kept to be revealed in this last dispensation.

If the time is so near at hand when a temple shall be completed for these sacred and holy purposes, there is none too much time for you to prepare yourselves in the holy course of righteousness. You cannot expect to live as many have lived, and then be able by one tremendously great effort to at once call down the powers of heaven into your midst. All, who will enjoy the privileges which it is the prerogative of the Latter-day Saints to enjoy, must live for them.

Why not Saints have these blessings? Is it because God is partial, and willing to bestow greater blessings upon some than upon others? No, it is because you do not sufficiently prepare yourselves before Him, for you have to become sanctified; hence it is said in the Book of Doctrine and Covenants, speaking of the temple which shall be built in Jackson County: "That those that enter therein shall behold the face of God."

The promise was not made to the impure, to those who had not sanctified themselves before the Lord, but to the pure in heart. It naturally follows that similar blessings are prepared to be poured out by the Most High upon the temples that shall be built upon this block, and upon the people who shall go therein. How many of this congregation would be prepared to receive such blessings?

The Lord might say to the angels, such and such ones have been faithful to all the calls that have been made upon them; they have not turned to one side; they have not given way to their passions; they have not neglected the counsels of my servants; they have exercised faith in me and have lived to it and by it; and now do you messengers go forth and show yourselves unto them in that temple, that their eyes may be opened, that they may become as the brother of Jared—to see and taste the joys of the other world. But let the eyes of those who have not been diligent be dark, let them not have sufficient faith to behold your or my glory, let the veil that is over the nations remain between them and my glory. I will venture to say that there are at present comparatively few that would be prepared to receive the great blessings which are in store. I feel anxious upon this point, my brethren and sisters, not only for your sakes but for my own.

When you shall rend the veil that is between you and the heavens, it will be by your works of faith and obedience. Do you realize that you are the individuals to rend that veil? Jesus has done his part, and he is willing that the veil should be rent; he has made intercession before the Father; he has offered his own life, and what more can he do? When you shall have faith to rend that veil which is over your minds, you will find that the heavens are ready and waiting to bestow the blessings promised, just as soon as you are prepared to receive them.

Here let us reflect a little upon the principle by which the brother of Jared was capable of seeing things that are behind the veil, and by which Moses saw every particle of this earth, inside as well as outside. How did they see these things? The revelation says, "By the Spirit of God." If Moses had the Spirit so that he could discern all things in the earth, while he was quite a finite being like the rest of us, why should not we have that same gift imparted unto us? The brother of Jared was so filled with the Spirit that he was enabled to behold the person of Jesus Christ, and all the inhabitants of the earth who had lived previous to his day, as well as those who should live afterwards. They rent the veil between them and the heavens by their faith and obedience to the commandments of the Lord; they saw the history of past events from the beginning of the world, and all the inhabitants that ever had been.

There is such a thing as a natural man's looking into the past, but their power is very much restricted. Lord Ross constructed a very powerful telescope, having an object glass six feet in diameter, and by it a man can see a vast distance into space and behold what existed ages ago. With this mighty instrument it has been determined that other worlds existed hundreds of thousands of millions of miles distant from us, and that the light from them which reaches the eye through the telescope must have been traveling several hundred thousand years before it reached the eye, hundreds of thousands of years before Adam was placed in the Garden of Eden. Hundreds of thousands of years ago the distant bodies of the universe were lighted up by the glory of God, and the light thereof has at last entered the tremendous telescope of Lord Ross, and thus individuals have been enabled to see—what? Not those bodies as they exist at the present time, but to see them as they existed tens and scores of thousands of years before this world was made.

Here, then, is looking at the past, and that naturally, independent of the mind's being awakend by the power of God, as were the minds of the brother of Jared and Moses. Again, this glorious and heavenly principle, with which a righteous man is endowed, reaches forward into the future for thousands of years to come, as far as the Great God will permit the sceneries of ages to be opened to mortals. It is not the fault of our organization that we do not enjoy this principle, but because we do not entirely get rid of those erroneous traditions which we have received from our fathers.

The faith of the Gospel is what is required to lead us on until we burst the vail asunder; for this faith will enable us to burst the shackles by which we are bound, and prepare us to enjoy the Holy Priesthood, with all the blessings guaranteed to the Saints of God, and to gaze into the hidden things of eternity. Reflect upon past experience and upon the workings of the Spirit of God, and you will discover that you have often been forewarned of events long before they took place; and if you cast your minds into the book of the Spirit of God, and behold the acts and doings of the Lord in ages to come, you will find that the same principle that exists in the bosoms of the Gods is with you, though in a very undeveloped condition. Let your minds be set upon the will of God and upon His kingdom, and what will be withheld from your sight?

There are many principles contained in the words which I have just read. Jesus, for instance, stood before the brother of Jared, not in his body of flesh and bones, not as an infant, not as a small spirit one foot or two feet high, but a full-grown spirit; and when the brother of Jared beheld the finger of Christ he beheld a full-sized finger as of a man, for says Jesus: "When I shall take a body of flesh and bones and redeem my people I will appear as thou now seest me, but this is the body of my spirit; I show myself in the spirit; you behold it; you see that it is of the size of a man." "All men in the beginning have I created after the body of my spirit," as much as to say that "you, the brother of Jared, did not receive your existence a few years ago here in the flesh, that was not your origin, but all men, all those that I will show you that have existed or will exist upon this earth, in the beginning have I created after the image of the body of my spirit." They were all spiritually organized before they came here.

This is the only place in the Book of Mormon where pre-existence is clearly spoken of, and this was revealed before the organization of this Church, and is a doctrine which was not in the possession of the Christian world, hence it shows that it was dictated by a Spirit capable of revealing a doctrine unknown to the Christian world—the pre-existence of man.

There is much doctrine in the Book of Mormon and Book of Doctrine and Covenants that would be instructive to the Saints, if they would not let them stay upon their shelves. Knowledge of truth would not harm you, though it may be better for some to let their books remain shut, rather than to transgress against greater light, for then greater would be their damnation and punishment. In proportion as we advance in the knowledge of the things revealed from the heavens, and in the powers and keys that are conferred upon us, the greater will be the condemnation, if we fall therefrom. This shows the propriety of every man's and woman's habituating themselves, as I have already said, to righteousness.

If you were, within one week from this time, to be let into all the visions that the brother of Jared had, what a weight of responsibility you would have upon you; how weak you would be, and how unprepared for the responsibility; and after the vision had closed up in your minds, and you were left to yourselves, you would be tempted in proportion to the light that had been presented before you. Then would come the trial, such as you never have had. This is the principle upon which the devil is allowed to try us. We have a circumstance in relation to Moses being tempted; when the vision withdrew, and the heavens closed, the devil presented himself and said, "Moses, son of man, worship me." Moses replied, "Who are you?" "I am the son of God," was the answer. Then said Moses, "You call me son of man and say that you are the son of God, but where is your glory?" Could Moses have withstood that terrible manifestation, if he had not practiced for many years the principles of righteousness? A mere vision would not have strengthened him, and even to show him the glory of God in part would not have enabled him to combat with the powers of darkness that then came to him. It was by his knowledge of God, by his perseverance, his diligence and obedience in former years, that he was enabled to rebuke the devil, in the name of Jesus Christ, and drive him from him.

So it will be with you, whether you have the necessary preparation or not, for the Lord will say to the powers of darkness, you are now at liberty to tempt my servants in proportion to the light that I have given. Go and see if they will be steadfast to that light; use every plan so far as I permit you, and if they will yield they are not worthy of me nor of my kingdom, and I will deliver them up and they shall be buffetted. You, Satan, shall buffet and torment them, until they shall learn obedience by the things that they suffer.

Hence the propriety of preparing for these things, that when they come you will know how to conquer Satan, and not want for experience to overcome, but be like Michael, the archangel, who, with all the knowledge and glory that he had gained through thousands of years of experience, durst not bring a railing accusation, because he knew better. And when Moses withstood Satan face to face, he knew who he was and what he had come for. He had obtained his knowledge by past trials, by a long series of preparation; hence he triumphed.

So it must be with Latter-day Saints, and if we prepare ourselves we shall conquer. We must come in contact with every foe, and those who give way will be overcome. If we are to conquer the enemy of truth his power must be made manifest, and the power which will be given of the Lord through faithfulness must be in our possession. Do you wish to prevail—to conquer the powers of darkness when they present themselves? If you do, prepare yourselves against the day when these powers shall be made manifest with more energy than is now exhibited. Then you can say, the evil powers that have been made manifest, the agents that came and tempted me, came with all their force, I met them face to face and conquered by the word of my testimony, by patience, by the keys which have been bestowed upon me, and which I held sacred before God, and I have triumphed over the adversary and over all his associates.

Brethren, pray for me, that I may accomplish the mission that has been given to me acceptably in the sight of the Lord, acceptably to these my brethren that are presiding over me, acceptably to the nations, to the Saints here in Great Salt Lake Valley, that I may be one of the Saints who shall be perfected in righteousness, in long suffering, in patience, in humility, and return in joy and peace to rejoice again in your midst. I ask the Lord to bless us, one and all, with his Holy Spirit, and to guide us in the way of life. Amen.

JD, Vol. 3:344-354

10. *THE MEDIUM OF COMMUNICATION AND THE INCREASED POWERS OF LOCOMOTION IN THE FUTURE STATE*

(Discourse delivered in the Tabernacle, Salt Lake City, October 22, 1854.)

By the request of President Kimball, I arise this afternoon for the purpose of speaking to the Saints upon whatever subject may be presented to my mind; at the same time earnestly desiring that the prayers of the Saints, who sit before me, may ascend up before the Lord in my behalf, that I may be able to speak those things that will be calculated to edify you, and do you good.

It is delightful to me, to speak of the things that belong to the salvation of the human family—to speak of God and of His ways, plans and purposes, so far as they are revealed for the salvation and benefit of man. But, at the same time, I realize that there is but a small degree—a very small degree, indeed—of the purposes of God unfolded to the mind of man. The amount of knowledge which we in our present state are in possession of, is extremely limited, so that when compared with that vast amount of knowledge that fills eternity, we might say that man, in his highest attainments here in this life, is, as it were, nothing. However far he may expand his intellectual powers and faculties by studying, by meditation, by seeking unto the Lord diligently for the inspiration of the Spirit, yet all that he can possibly receive and attain to here is, comparatively speaking, nothing. Moses was a man possessed of like passions with other men; he was a man similar to ourselves, but he had by his perseverance, diligence, and faithfulness obtained great favor and power with God; so that by this favor and through this power, he was enabled to obtain greater information and knowledge than the rest of the human family that were on the earth at that period; and far greater in some things than what we have attained to in this generation; at the same time, when the grand and wonderful intelligence of heaven was portrayed before the mind of Moses, and knowledge was poured out from the heavens upon him, he exclaimed before the Lord: "Now I know for this once that man is nothing."

If there were a being, then, upon the face of the earth, that had reason to suppose that man was something, it was Moses; but yet in the midst of the visions of the Almighty, and the vast field of knowledge that was opened to his mind, while he was yet gazing upon the workmanship of the hands of God, and looking into the intricacies of the construction of this world, in the midst of all this, he considered himself nothing. That is just the way I feel; and I presume it is the way that almost everyone feels who contemplates the greatness of God, and the immensity of knowledge that there is far beyond our reach in this present state of existence. At the same time, when we compare our knowledge and our intellectual powers with the glimmerings of light that we see manifested in the brute creation, we may exclaim that man is something, that he is advanced far beyond the apparent manifestations of knowledge that exist among the lower orders of beings. He is, indeed, something compared with the small glimmerings of light that exist in the brute creation, in the beasts of the field, in the fowls of the air, and in the fishes of the sea; all these have some degree of knowledge and understanding; and some of them have some degree of information and knowledge that man is not in possession of. Man designates such intelligence by the name of instinct; they seem to be guided by a principle that man, naturally speaking, is not in possession of; but yet, when we contemplate the reasoning powers and faculties of man, the rational faculty—the abstract ideas that are capable of dwelling in his mind, and then look at the brute creation, we see a vast difference between the two.

Mankind, in one sense, are far above the brutes, and not only this, but they are above even some of the angels; for there are certain orders of angels that are far beneath man; they have not progressed in the great scale of being—in the scale of wisdom, knowledge and intelligence, to the same extent as we have; and, consequently, they are beneath us; they are lower than we are; they have not attained to the same degree of information that we are in possession of; hence we read that man shall judge angels; the Saints are to judge, not only the world, the wicked world, and also one another, but they are to judge angels. Why? Because they are superior, or will be at the time they shall sit in judgment and decide upon the cases brought before them by the angels; they will rule over the angels, or, in other words, the angels will be subject to them. This we read in the laws that God has revealed to this Church. We read that there is a certain class of beings, who, because they have not fulfilled the law of God, will, in the next state, enjoy no higher privileges than those of the angels; they will remain angels, while others who have kept the celestial law in all its bearings, in its ordinances, and institutions, and have claimed the privileges of the Saints of God, will be exalted to a higher sphere; they will have greater knowledge and information, and those angels being of a lower order of intelligence will be subject to them, and will minister for them, in carrying out their purposes and designs in the wide field of action in the eternal world.

All these, then, in one sense of the word, are something instead of being nothing; for all of the works of God are intended to show forth His wisdom, power, and goodness, whether it is in the formation of man, in the formation of the brute creation, or in the formation of the highest or lowest order of intelligence. God is there; His intelligence and power are there; His wisdom and goodness are there; and all His works are marked by His great and glorious attributes.

There is something calculated to give great joy and happiness to the mind of man in the idea of improvement, so long as there is anything to be learned—in the idea of progressing and expanding those principles of light and intelligence that already exist within these tabernacles. There is a joy, a satisfaction, existing in the mind of the righteous man, in the discovery of every additional truth; it matters not whether he himself attains this truth by experience, by reason, by reflection, by immediate revelation from higher powers, or by a revelation from his fellow man. It matters not how or in what way or manner he obtains this new truth, it is calculated to inspire his heart with joy and happiness. We see this illustrated in some small degree in the scientific discoveries of modern ages, as well as in those of ancient times.

If we can depend upon the declarations of the discoverers, who, after long and toilsome researches after some hidden truth, at length, have obtained the key that leads to that truth; they make use of it; the door of knowledge and wisdom is unlocked to them, and they find out and discover something new; it is demonstrated to their minds, and they know it to be true. There is a perceptive faculty existing in the bosom of man, that is capable of perceiving light and truth when it is clearly manifested; such truths are as certain and as sure to him as any other truths; when he obtains the knowledge which he has long hunted after, and spent years, perhaps, in close meditation, reasoning, and study in order to obtain. It gives him such a joy, satisfaction and ecstacy that he is hardly capable of retaining himself in the body. The mind of that great man, Sir Isaac Newton, one of the great discoverers in modern times, was exercised in a wonderful manner. About the time he unfolded the great law that governs the bodies in the universe, which he termed the law of universal gravitation, his mind was so affected, so full of joy, and so overcome when he was about laying bare the great truths this law unfolded, that he had to obtain the assistance of someone present in carrying out the calculations.

If these scientific truths will have such an effect upon the mind of man, how much greater ought the joy to be, in the hearts of the children of men, in relation to those still greater truths that pertain to eternal life and the exaltation of man in the eternal world! If those truths which only have a bearing upon the present state of existence are calculated to impart joy and happiness so intense, as almost to overpower the mortal tabernacle of man, are not those still greater truths that proceed from heaven by the ministration of angels, by the power of the Holy Ghost, and by the visions of the Almighty, calculated to impart still greater joy and happiness to the mind of man? They certainly are. There is something glorious in the contemplation of that period of time when we shall come in possession of greater truths, even before we do obtain them; for we have the promise given to us by the Almighty, that more truths will be revealed and unfolded; and just the bare anticipation of these truths, before they are revealed, are calculated to give great joy and happiness to the mind of man. Now what do we anticipate, brethren and sisters? What are we looking for? I stated to you last Sabbath that we were looking for a future existence after this mortal body shall crumble back to its mother elements. I also endeavored last Sabbath to inquire into the nature of this future state of existence in some small degree; at the same time reminding you that in one short discourse it would be utterly impossible to point out the apparent differences, or at least, the real and supposed differences that will exist between man in his present state and in his future state. There will be a great difference in many respects, and in other respects, a very little differenc.

Now let us touch, for a few moments, upon a principle in regard to the communication of knowledge between man and man in his future state. We know how we communicate knowledge one to another here; it is by speaking, by writing, by arbitrary sounds that we convey our ideas one to another, and reveal knowledge, instruction and truth one to another. This is a very imperfect medium of communication, consequently man progresses slowly, very slowly, indeed, in obtaining truth. But supposing that we could have revealed to us from on high a language more pure and heavenly; that is, a perfect language, so far as it can be made perfect, and be adapted to our present state of existence; let such a language be revealed to us; let us learn it; let us obtain a knowledge of all the various symbols of the same, by which we could communicate our ideas one to another, perfectly, without any ambiguity or uncertainty in the ideas, would not this be a medium by which mankind could greatly enlarge their ideas and knowledge of things? Could not those that have progressed in the principles of truth and righteousness more readily impart their ideas to others? Now we find, in consequence of the imperfection of our language, that it is very difficult, indeed, to communicate readily our ideas to others, so that we have to spend years and years to instill into the minds of children and youth, some very easy and simple principles of knowledge. It is in one sense owing to the weakness of the capacity and intellect in early age, but it is still more owing to the imperfection of language by which these ideas are communicated. (The speaker here asked a blessing upon the bread.)

We were speaking upon the imperfect medium, here in this life, by which we convey our ideas one to another. Let us now compare our present means of obtaining knowledge with the facilities which are, no doubt, in store for the people of God. Will there be a pure language restored? There will, through the testimony of the prophets. We are also told that tongues shall cease. We are to understand by this that the great varieties of languages and tongues that have existed on the earth for many ages are to be done away; they are to cease; now something must take the place of those imperfect, confused languages and tongues. What is that something? It is a language that is spoken by higher orders of beings than ourselves; that is, beings that have progressed further than ourselves. It is that same language that was spoken for nearly two thousand years after the creation; that was spoken by Adam and by his children, from generation to generation that came down to the flood, and was taught extensively among the children of Noah until the Lord by a direct miracle caused the people to forget their own mother tongue, and gave them a variety of new tongues of which they had no knowledge, and by this means scattered them abroad upon the face of the whole earth. That same Being that destroyed the memory of the people at the building of the tower, so that they could not remember their own mother tongue, and the same Being that gave to them new languages and tongues, will operate again by His power to do away with this curse, for I consider it a curse, and the blessing will be as great and as extensive as the curse, in destroying it from the face of the earth. This is a poor medium of communication between man and man. Whether this pure language here spoken of, which is to be spoken here upon the earth among mankind in their mortal state, is to be as perfect as the language that has to be spoken in our immortal state, is not for us to say; but still we may draw some conclusions upon this matter, from the fact that things in the eternal world will in some measure be different from what they are here.

For instance, how do you suppose that spirits after they leave these bodies, communicate one with another? Do they communicate their ideas by the actual vibrations of the atmosphere the same as we do? I think not. I think if we could be made acquainted with the kind of language by which spirits converse with spirits, we would find that they do not communicate their ideas in this manner; they have a more refined way; I mean that portion of them that are in the school of progress; they have undoubtedly a more refined system among them of communicating their ideas. This system will be so constructed that they can not only communicate at the same moment upon one subject, as we have to do by making sounds in the atmosphere, but communicate vast numbers of ideas, all at the same time, on a great variety of subjects; and the mind will be capable of perceiving them. Perhaps there may be some who consider this altogether an improbability. They may consider it very improbable that the mind should be able to take in a vast collection of ideas on different subjects, all at once, and be able to digest and comprehend them; if the mind has such faculty as this, then there must necessarily be a language adapted to such a capacity of the mind; not an imperfect medium of communication to convey a few simple ideas upon one subject at a time, as is done here, but a language exactly adapted to the capacity. If the capacity is greater, then the language must be more refined than what it is here in order to communicate in the same ratio that the capacity is capable of receiving and understanding. It is impossible for man to communicate, by our present language, any more than one chain of ideas at the same time. There may be other ideas suggested to the individual who is hearing, but the ideas of the individual who is speaking are always in one line, giving one idea at a time; and the mind seems hardly capable here in the mortal tabernacle, for some reason, of receiving more than one idea at a time, or at least a very few, and such ideas follow each other in quick succession. In the spirit state, we have reason to believe, that inasmuch as there is such a vast field of knowledge to be learned, their medium of communication will be adapted to the nature and capacity of the mind to grasp in a variety of subjects and digest them all at once.

Well inquires one: "Can you imagine any such system, or language, in this world?" I can imagine one, but it cannot be made practicable here, from the fact that the mind of man is unable to use it. For instance, the Book of Mormon tells us that the angels speak by the power of the Holy Ghost, and man when under the influence of it, speaks the language of angels. Why does he speak in this language? Because the Holy Ghost suggests the ideas which he speaks; and it gives him utterance to convey them to the people. Suppose the Holy Ghost should suggest to the mind of an individual a vast multitude of truths, I mean when in the spiritual state, and he wished to convey that intelligence and knowledge to his fellow spirit; suppose, instead of having arbitrary sounds, such as we have here, to communicate these ideas, that the Holy Ghost itself, through a certain process and power, should enable him to unfold that knowledge to another spirit, all in an instant, without this long, tedious process of artificial and arbitrary sounds, and written words. The fact is, if celestial spirits were so organized and so constructed as to close up their own ideas in their own bosoms, from those in a lower condition, or to disclose them at their own pleasure, according to the mind and wisdom of the Holy Ghost, and others were so organized and constituted as to receive these ideas by the power of the Holy Ghost, it would be just as good a communication between man and man, between spirit and spirit, as any other medium, and perhaps far better. Now, I have quite an idea that this will be one of the great helps in the eternal world, by which knowledge will be poured out more abundantly upon the mind of man; it will be by this aid, by the power of the Holy Spirit, so that they will progress faster than here; they will learn more rapidly; the intellectual powers will be more expanded.

There is something of this nature that God has revealed. You may think I am now reasoning altogether upon conjecture, and only to be received as such; well, we will let it go as such; but still there are some glimmerings of light and intelligence, which God has revealed in regard to these superior beings in the eternal world which show us that some such economy will be carried on in the future world. For instance, how does God perceive the thoughts of our hearts? Is there not here a language by which He can discover and discern the thoughts and intents of the heart? Are we not told in many of the revelations how that God can perceive the thoughts of man, and that for every idle thought we are to be brought into judgment? Yes, He discerns the thoughts, and the intents of the hearts of the children of men. Suppose we had some of that power resting upon us, would not that be a different kind of a language from sound, or from a written language? It would. If spirits could commune with spirits, and one higher intelligence commune with another, by the same principle through which God sees the thoughts and intents of the heart, it would be nothing more than what has already existed here in this world according to that which is revealed.

Much might be said upon this subject; it is a glorious subject to contemplate; and it is that which gives joy to the mind of every righteous man who desires the truth. He knows how happy the principle of truth makes him here, when he discerns it, or it is revealed to him; and if he can get his mind fixed upon a more glorious economy, wherein truth can be unfolded more rapidly, and in such a way that there can be no possibility of mistaking it for error; the very anticipation of it is calculated to inspire the heart of every individual to be faithful in all things, that he may enter into the enjoyment of those blessings which are ahead.

There are a great many things to be contemplated, in connection with man in his future state compared with his present. One principle I mentioned to you last Sabbath; that mankind would be able, through the power of the Holy Ghost, to obtain a knowledge of a vast number of things at once, and of a vast portion of the works of God all at once, the same as Moses did when he looked upon every particle of this earth and discerned it by the Spirit of God, not only all the various continents and islands, but every particle of the interior of it; all was presented before his mind at once. He did not have to reason out the knowledge concerning these particles; neither did he have to look at one particle of it at a time, but he had the faculty by which he could look at more than one thing at once; he could look at almost an infinite number at the same time; for there are more particles in one grain of sand than we could number in all our life if we lived to be a thousand years old; and if Moses could look upon every particle, and behold the whole all at once, he must have had the capacity of looking in all directions in the same moment, and of beholding it by the Spirit. Here was a language by which he conversed with nature; with the works of God, and the Spirit that is in connection with the works of God, that is in all creation, conversed with Moses, for the Spirit of God is in all things, around about all things, through all things, and the law by which all things are governed. When that Spirit, which is thus diffused through all the materials of nature, undertakes to converse with the minds of men, it converses in a different kind of language from what we use in our imperfect state. It communicates ideas more rapidly, more fully, and unfolds a world of knowledge in a moment. But the Lord told Moses that a man in the flesh could not see all His glory, without seeing all His works; and that no man could behold all His works and afterwards remain in the flesh. Though the Spirit opened the mind of Moses, so that he could converse, as it were, with this one world, and discern every particle of it, and understand all about it, yet there was a stopping point. He was not permitted to gaze upon the particles of the moon, the sun, the planets, and fixed stars, and of the other worlds which God had made, only so far as God thought fit to open his mind to gaze upon His works; but the same Spirit is in the sun, and is the power thereof by which it is governed; the same Spirit is in the moon, and is the power thereof by which it was made; the same Spirit is also in the planets, and fixed stars, and it is the power thereof by which they are governed. I say the same Spirit, existing in all these worlds, could converse with the mind of man as it conversed with Moses, and unfold their particles, and all things connected with them with the same ease as it unfolded the particles of this earth.

So you see that there is a language in the spirit world that can comunicate more to the mind in one minute than could be learned here in a hundred years of intense study and reasoning. There is an eternity of knowledge. There are worlds, as it were, without number; kingdoms without number; personages without number; intellectual beings of all grades and orders without number; and all these have their laws, their governments, their kingdoms, their thrones, their principalities, their powers, all moving and acting in the sphere in which they are placed; and they all have their way of communication one with another; therefore, when the apostle says, that tongues shall cease, he had reference to the imperfect tongues upon the earth; knowledge will not cease, but knowledge in part will be done away, not knowledge in full. Says the Apostle Paul: "We know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." These imperfect things will be done away, and we shall be able by the power of the Holy Ghost to obtain a language by which the angels speak, and by which a higher order of beings speak, and by these means attain to a greater degree of knowledge that will produce a greater amount of happiness.

What is the body compared with the mind? Just nothing at all, comparatively speaking. Hence the Savior says, in one of the new revelations: "Care not for the body, nor for the life of the body, but care for the soul and the life of the soul." Again, the Savior says to his apostles: "Why take ye thought for raiment, what ye shall eat, what ye shall drink, or wherewithal ye shall be clothed. Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." The body is of but little worth compared with that being which dwells within the body; it is not a perceptive being; if it is, we have not learned it; the body is not capable of feeling pain; if it is, we have not learned it; it is the spirit then that receives joy, happiness, and pleasure, that rejoices, fears, and hopes; it is the spirit, then, that possesses all these feelings and sensations of joy, happiness, pain or misery. And when we speak about the dissolution, and death of the body, it is only the crumbling back of these coarser materials of earth, but the intellectual being lives, and will enjoy happiness to a greater extent. It is only our transition state, as it were, like some worms that creep out of their shells in the form of a butterfly; instead of crawling around like a snail, they burst their shells, they take the wings of the morning, and fly to the uttermost parts of the earth; not only their spheres of knowledge are extended, but their power of locomotion. So it will be when we burst these mortal shells. It is not death in one sense of the word, but it is only getting out of the prison we got by the fall. If Adam had not fallen, we should not have come here; but having come here and these mortal tabernacles having produced pain and distress upon the spirit, we look forward to the joyful time when we shall burst them, and our sphere of action become more enlarged and our locomotive powers become greatly increased.

Only look at the sluggishness of man in the mortal tabernacle, and then compare it with those swift messengers sent from the eternal worlds to administer to all the creations of the Almighty; they are sent from world to world; they do not have to travel as we do, taking three months to get a thousand miles across the plains, but they mount up as the wings of eagles, they run and are not weary as we are, they walk and are not faint. I do not know whether they get fatigued or not in that world; but it seems that we, who have come into this world, are in conditions and circumstances wherein we need to replenish the mortal tabernacle; we need refreshment, and have to lie down and sleep that the body may be refreshed. Give me that state where the active faculties of man, where the intellectual powers will never become weary, when they will be like God who rules the universe, whose eye is ever upon the works of His hands; every moment discerning the intents and thoughts of our hearts and who governs creation with His power. Let us look forward to that state of more advanced happiness when this mortal shell shall be laid off; and when we, in the spiritual state, shall be enabled to enjoy those enlarged powers of locomotion which we have reason to expect.

How much do we expect? That we may fly swiftly to other worlds on missions. We would not want to occupy three months' time in going from the earth to the moon, or from the earth to the sun, as we do in crossing these plains with ox teams, but we wish to go with greater velocity. If we go with the velocity of light, we should travel at the rate of one hundred and ninety-two thousand miles every second. There are substances in nature which are moving with this velocity. What is it that moves with this velocity? Is it anything else but spirit? The light we see is spirit. What does the Lord say in one of the new revelations? "Ye shall live by every word that cometh out of the mouth of God; whatsoever is truth is light, and whatsoever is light is spirit," consequently the light that comes from the sun is spirit. How fast does that spirit travel? It can be demonstrated that it can travel one hundred and ninety-two thousand miles per second; if then one portion of spirit can travel with that velocity, it is natural for us to suppose that any other portions of spirit can travel with the same velocity, and thus we shall be able to accomplish, and perform a greater amount of righteousness among other worlds and beings, than if we were compelled to lose three-fourths or nine-tenths of our time on the journey.

Let us look forward to a different state of being from what we are now in; it will be different in some respects, and in other respects it will be the same. We shall be there, and fully conscious of our having been here, and remember all our actions. This is clearly taught in the Book of Mormon. The wicked will remember all their wicked actions; their memory will be perfect there, and every act of their lives here will be imprinted on the tablets of the memory. Here we can remember but few things; almost all the knowledge we have at one time, at another is gone from the tablet of our memory; but still it is there, and it will come out, like the daguerreotype likeness; that which appears to be erased from the mind will stand forth in bold relief and we shall read it and be conscious that we were the beings that did so and so in this life. The righteous will remember all their acts, and it will produce a pleasant sensation upon their minds. We treated upon the subject of memory last Sabbath.

May the Lord bless us, and may His Spirit be continually poured out upon us, and may it inspire our hearts with truth, and with a desire to work righteousness all the day long. And do not forget to look forward to those joys ahead; if we do, we will become careless, dormant, and sluggish, and we will think we do not see much ahead to be anticipated; but if we keep our minds upon the prize that lies ahead—upon the vast fields of knowledge to be poured out upon the righteous and the glories that are to be revealed, and the heavenly things in the future state, we shall be continually upon the alert. We are beings that are only to live here for a moment as it were. Let these things sink down in our minds continually, and they will make us joyful, and careful to do unto our neighbors as we would they should do unto us. Lest we should come short of some of these things is the reason I have touched upon the future state of man the two Sabbaths past, to stir up the pure minds of the Saints that we may prepare for the things that are not far ahead, and let all the actions of our lives have a bearing in relation to the future. May the Lord bless us for Christ's sake. Amen.

JD 3:97-105

11. *IMMORALITY*

Beloved Saints: The language of the following letter from our beloved brother, Elder Orson Hyde, is pointedly expressive of a common sentiment that pervades the body of the Church. We readily respond to the same, feeling a burning indignation towards all offenders of like character. The sharp edge of persecution is whetted to unwonted keenness by *lewd* men, who turn the grace of God into lasciviousness, and bring scandal and stigma upon that priesthood which is ordained to save the human family. When one member of the priesthood is polluted, however obscure, the whole body is sickened by the contagion. Speedy amputation often becomes painfully necessary. All heaven is pervaded with one common spirit of indignation. We feel as though something like fratricide, or slaying of our brethren, had been attempted: the wound is in the house of our friends. But Zion will not always mourn. Judgment is now given into her hand, and the works of iniquity shall be cut off, and the stench of their detestable deeds will follow them; and when the seducer's and adulterer's bones are moldering in the dust, the scent of his abominable deeds will bring upon his memory the bitter imprecations of the righteous. While the law of God has been but imperfectly appreciated, even by many in the Church, these things may have been bearable through false tradition; yet, the time is now, when the cloak of charity cannot, and will not, screen such offenders. Two instances of gross lewdness have occurred among the elders of this land, and we have strictly enjoined the prohibition of their rebaptism or reunion with the Church, without a verbal application to the First Presidency, residing far distant in Zion. Although the spirit of seduction and lewdness has occasionally invaded the Church in its purest state, it has never obtained a particle of fellowship, neither will it do so in any future time, from any faithful servant of God. And we distinctly say to the Saints in Britain, let no artifice or cunningly devised tale ever be regarded as any apology for this gross immorality. No grade of office whatever will ever authorize anyone to teach or practice this abomination. This Church is a purifier, and will refine its members as silver; and men must not think to bring into its sacred enclosure the abominations of the Gentiles, who are an adulterous and wicked generation—strange children—conceived in sin and shapen in iniquity.

Not so with the Church of the living God. Their marriage vows are sacred, and cannot be violated with impunity; their offspring are legitimate, and not bastards conceived in sin, but holy unto the Lord; and the man or woman in this Church who contributes to illegitimacy, thereby entailing upon his or her offspring the curse of exclusion from the congregation of the Lord, to the third generation, he or she that does it becomes detestable in the eyes of the Lord and all good people, and their condemnation will not slumber. Let none be deceived in this matter, for the eyes of the Lord will penetrate every work, and the spirit that is confirmed upon the Saints will bear witness against all such like abominations, and no work of iniquity will or can possibly escape detection in due time. The nations of the earth are corrupt and abominable in these things; but they that bear the message of the Lord must be clean: they must keep themselves undefiled, or share in the plagues of Babylon. Pitiable is the condition of that man who has made commerce of the gifts of the priesthood like Esau. His strength is gone, like unto Samson's when shorn of his locks, and he becomes an easy prey to his enemies. Who, then, among the sons and daughters of men, will lay hold upon the skirts of such fallen reprobates in order to obtain salvation? Let those who have already spotted their garments with these Gentile practices, prove a sufficient ensample to deter all others. Let the beacon-light of a few examples keep others from the rocks and quicksands where scattered wrecks fearfully remonstrate and warn!

Dear brethren, no false delicacy shall forbid us from speaking plainly to you upon this subject. Lust, when it is conceived, bringeth forth sin. The pure in heart have no occasion to mistake this infallible precursor and antecedent to sin: it is easily discoverable. It is only when the invading foe is welcomed and cherished that sin can ever be the result. *Here* is opportunity afforded to consider, reflect, and *beware!* Whatever of sexual manners, dress, or intimacy is known to cherish forbidden and ungovernable lusts, may be as surely known to produce sin. The familiar usages of one nation may not be equally compatible with the purity of another people, accustomed to other usages. We do not complain of the manners and dress of any nation, so long as they are compatible with purity and the law of God. The salutation by kissing was practiced in the Jewish nation, and it was tolerated among the members of the primitive church of Christ, but it was by no means a law or necessary duty.

The first transgression introduced the necessity of a covering, and urged the importance of fresh laws regulating acts of decency. Perfect purity would require no law to determine what is modest or what is perilous to virtue. The law is made for transgressors. When men can keep themselves pure in body, soul, and spirit, they then become as wise virgins, and emerge into the perfect law of boundless liberty. No person can be a successful candidate for the celestial prize that does not keep the law in all these respects. Men must learn to approximate to that state of perfect purity in which the law is written upon their hearts, so as to supersede the necessity of outward ordinances which will perish with the using.

The pure in heart, who are fully established in the law of contingency, might use the ancient salutation of a holy kiss, and other innocent familiarities of a kindred nature, with perfect impunity. But not so with all. We have need to write unto some, even as carnal and babes in Christ. Such have not already attained that steadfastness to which the gospel calls them. What then? Is it not better that the strong bear the infirmities of the weak, and forego any practice that may cause their brother to offend?

We therefore think it wise and expedient, and give it as our counsel accordingly, to the English Saints, to abstain entirely from these unbecoming familiarities through which some have been already led into gross transgression.

If the elders wish to save their congregations, and obtain a good degree for themselves and others in the kingdom of God, let them abstain, rather, from all appearance of evil. Let those familiarities which are often the legitimate expression of innocence and the purest love, be avoided, because they may be spoken evil of by those that are without, and because the inexperienced confidence of young members is liable to be betrayed, and made a bait to folly and crime. We write unto presidents of conferences as unto wise men, to whom a hint will be sufficient, and who will readily understand what the will of the Lord is in such matters. We do not wish to multiply arbitrary laws among a people that are destined by the grace of God, and their own trustworthiness, to rise above all law into the region of ineffable light, purity, and glory. But we do, nevertheless, intend to establish laws against the invasion of the unruly and transgressors. And we wish the elders and holy women who are mothers, to co-operate with us against the intrusion of Gentile abominations. And we do declare, with all sobriety in the fear of God, and by the authority we hold from God in the Holy Priesthood, that a curse shall rest upon transgressors, who, with knowing wickedness, shall hereafter violate the laws of virtue and chastity. This is the voice of the priesthood in Zion, and the voice of God, from the foundation of the world. Hear it, oh, ye Saints throughout the British Isles and adjacent countries! While God is gathering, and will continue to gather his sons from afar, and his daughters from the ends of the earth, he will not tolerate the obstruction of the great and last gathering by the abominations of reprobates, that have been cast out as refuse silver, and by their slanderous tales of abomination, palmed upon his infant cause.

ORSON PRATT
ORSON SPENCER

Kanesville, Nov. 6, 1848

Dear Brother Pratt: Brother Whitehead has gone from Nauvoo or Alton, eastward, on a mission, and perhaps, may go to England.

His conduct in Cincinnati and in other places has been most abominable, according to evidence that we cannot dispute. I am forced to believe him a depraved, debauched libertine, and richly deserves to be cow-hided wherever he goes. His various attempts to seduce women, both old and young, have awakened the most burning indignation in my breast against him.

Cursed be the man who attempts to seduce a good woman, or any woman; cursed be the ground on which he stands, and the bed on which he lies while he occupies them; and let the judgments of the Almighty speedily overtake him. Cursed children are they who will behave so. This is an ensample unto all men and women, but more especially to such as belong to our Church. Let men and women beware and tremble for the consequences of such abominable deeds. They shall be cast down saith the Lord Almighty. Brother Whitehead is silenced by the Church and Council here from any further labors in the Church, and he is required to come to this place speedily, and give an account of himself, or else go where he will. The above sentiments have been sanctioned by the High Council here, and also by the Church; and you are requested to publish them in the Star, so that whatever tale any man may tell a woman, she may know that he is a wicked man, if he attempts anything that is not according to the acknowledged principles of virtue, propriety, and godliness.

I have received your letter of August 8, and shall answer it soon; circumstances will not allow me to do it now. I acknowledge my backwardness in writing to England, but I will make it all up when I get my press in operation, which will probably be in about four weeks.

My kind love to yourself and family, to Brother Spencer and his family, and to all our good friends. Heaven's blessings be with you always.

ORSON HYDE

January 15, 1849

Millennial Star, 11:25-7

12. QUESTIONS AND ANSWERS

Mr. William Wolstenholme of Preston has addressed fourteen questions to Elder O. Pratt, touching items of considerable interest in relation to doctrine, future events, etc., requesting answers through the medium of the Star. The following are the questions with Elder Pratt's answers:

Question 1. How does it happen that the elders who have gone to different nations and peoples have not preached the Gospel to them in their own language, without learning the same?

Answer: One of the great objects of the gift of tongues is to preach the Gospel to different nations in their own language. This gift, like all other gifts of the Spirit, is obtained by faith.

When a servant of God is called to go to a foreign nation, he is not only to exercise faith enough to perform the journey, but when he arrives he is also to exercise faith to speak in a foreign tongue. Without faith and exertion, he could not properly obtain the gift of preaching, by the power of the Holy Ghost, even in his own tongue; much less, without mighty faith and great exertion or works could he expect to speak by the inspiration of the Comforter in a foreign language. It is, however, an indisputable fact that many of our missionaries acquire this great gift in so marvelous a manner that within a very short period they find themselves preaching to large congregations in a foreign language. This often occurs to the astonishment of themselves, and to the astonishment of their hearers. Others, whose faith has been weak, have been longer; but in almost all cases the gift has been given in an incredibly short time. I have heard young and timid elders, who formerly were without experience in public speaking, testify that within a few weeks after arriving among a people of another tongue, they have called upon God in fervent prayer, and ventured to arise before a congregation, and have been filled with the Holy Ghost to that degree that they have spoken with ease and great fluency; words, before unknown to them, have been given at the very moment, and their tongues seemed to be operated upon by a power which could only have come from God. It is not to be expected that all will have the same faith; but it is an invariable rule that God fulfils his promises according to the faith of his people. Missionaries have been sent to almost all the principal nations of Europe; and in many cases the Elders arrived without purse or script among a strange people of a strange language; and as a testimony that God has been with them, they have succeeded in building up churches in their midst. The Lord has not only helped them to speak, but has confirmed the word by giving the Holy Ghost to the obedient and by healing their sick. If Mr. Wolstenholme will read Section 85, paragraphs three and four, of the Book of Doctrine and Covenants, he will learn that the missionaries who are sent with this great latter-day message, are destined to "go forth unto the ends of the earth, unto the Gentiles first, and then behold, and lo, they shall turn unto the Jews; and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the Gospel of their salvation. For it shall come to pass in that day, that every man shall hear the fulness of the Gospel in his town tongue, and in his own language, through those who are ordained unto this power, by the administration of the Comforter, shed forth upon them, for the revelation of Jesus Christ." By this extract from modern revelation, it will be perceived that we do not look for the full manifestations of the Lord's power, until the times of the Gentiles are fulfilled. Although we now look for the blessings and signs promised to believers, yet we know that there will be a manifold increase of these precious gifts and powers, when the day alluded to shall arrive. We are thankful to obtain blessings even in a small degree; and when we see these blessings increasing from year to year, in proportion to our faith and diligence, we are still more encouraged to contend earnestly for the faith once delivered to the Saints, believing that as gifts ceased gradually, and not all at once, in proportion to the decrease of faith, so they will be restored gradually in proportion to the increase of faith.

Question 2: What are we to understand by the saying of our Savior, John 10:1, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Does the door spoken of mean water baptism or our Savior?

Answer: In the seventh verse, Jesus said, "Verily, verily, I say unto you, I am the door of the sheepfold." None can enter the sheepfold, through and by the authority of Jesus, only those who obey the whole plan as given by our Savior; and that plan embraces true faith, true repentance, water baptism, and the baptism of fire and the Holy Ghost through the ministrations of an authorized servant, commissioned by revelation. Jesus is the only door, and the Gospel is the only means of entrance through the door.

Question 3: When will the second coming of our

Savior take place, and the Millennium commence? And will the first resurrection immediately precede the Millennium?

Answer: Both ancient and modern revelations testify that the exact time of the second coming of Christ is unknown. The word of the Lord, given in March, 1831, reads as follows: "Thus saith the Lord, for I am God, and have sent mine only begotten Son into the world for the redemption of the world, and have decreed that he that receiveth him shall be saved, and he that receiveth him not shall be damned. And they have done unto the Son of Man even as they listed; and he has taken his power on the right hand of his glory, and now reigneth in the heavens, and will reign till he descends on the earth to put all enemies under his feet, which time is nigh at hand. I, the Lord God, have spoken it; but the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he comes." *Doc. and Cov.*, p. 217. Although we are precluded from knowing the hour and day, yet we are not left in uncertainty in regard to the period or age. Again, let me refer you to a new revelation given in answer to the question, "What are we to understand by the sounding of the trumpets, mentioned in the eighth chapter of Revelation?" Answer: We are to understand that as God made the world in six days, and on the seventh day he finished his work, and sanctified it, and also formed man out of the dust of the earth; even so, in the beginning of the seventh thousand years will the Lord God sanctify the earth, and complete the salvation of man, and judge all things, and shall redeem all things, except that which he hath not put into his power, when he shall have sealed all things, unto the end of all things; and the sounding of the trumpets of the seven angels, are the preparing, and finishing of his work, in the beginning of the seventh thousand years; the preparing of the way before the time of his coming." The seventh Millennium will commence at the beginning of the seventh thousand years; in the morning of this period the seven angels will sound. The first resurrection will take place soon after the first angel of the seven sounds; but the whole seven must sound before the preparations are complete; after which Jesus and his Saints will reign on the earth with power and great glory. But before this universal reign, Jesus will suddenly come to his temple upon Mount Zion, and will be manifested in a cloud and flaming fire upon all the dwellings of Zion.

Question 4: Will the Latter-day Saints return to Jackson County, Missouri, within ten or twelve years from this time?

Answer: I do not know the exact time. They will most certainly return and build a temple upon the consecrated spot in that county, before all the generation who were living in 1832 have passed away.

Question 7. How is it that the American war has terminated without all or any of the nations being drawn into it? How is it that Great Britain has not been called by the Southern States to assist them against the Northern States? And how is it that the slaves have not arisen en masse in accordance with the revelation and prophecy given to Joseph Smith? For there are no slaves in America now, the Civil Rights Bill having passed both houses of Congress?

Answer: First, there is nothing in the revelation alluded to which either indicates or declares that all nations, or even one foreign nation, should be drawn into the American war. Second, the Southern States did, by their representatives sent to England expressly for the purpose, call most earnestly upon Great Britain to assist them against the North; but Great Britain did not yield to their entreaties. Third, there is no revelation that the slaves should arise "en masse," but it reads: "And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war." Before the termination of the American war, the North brought into the field on Southern soil about one hundred thousand of marshalled and disciplined slaves to fight against their masters. But the greatest terrors of the American Republic are yet to come. And the black race who one-third of a century ago were called slaves in the prophecy, in contradistinction to their masters the white race, will "after many days" inaugurate a scene of general massacre far more horrible than anything that has yet occurred. Moreover, the Lord gave us a sign that we might know the beginnings of a war which would eventually become universal. Or, as the revelation expressed it: "The days will come that war will be poured out upon all nations, beginning at that place," meaning South Carolina mentioned in the previous sentence. England is mentioned by name as being one of the participators in the general calamity. The days will come when every jot and tittle of this great modern revelation will be fulfilled; when Zion, in America, will be the only people upon all the face of the earth dwelling in peace.

Millennial Star 28:516-18

13. *WATER BAPTISM*

Baptism is the subject which we now propose to present before the reader for his most careful, candid, and serious attention. It is a divine ordinance, revealed to fallen man as one of the duties enjoined upon him, pertaining to his salvation. This ordinance will be considered under the following heads:

First, *The antiquity of Baptism.*
Second, *The mode of Baptism.*
Third, *The object of Baptism.*
Fourth, *The subjects for Baptism.*
Fifth, *The necessity of Baptism.*

The first division of the subject presented for examination is:

THE ANTIQUITY OF BAPTISM

We have the testimony of many eminent writers, that baptism was practiced by the Jews as a religious ceremony, ages anterior to the birth of our Savior. It is said that the Jews not only circumcised, but baptized all new converts to their faith; and that in the days of Solomon, great numbers were proselyted from the surrounding nations, and were baptized.

It is by some supposed that the Jews, before Christ, did not baptize those of Jewish descent, but only such as were proselyted from foreign nations. But it is certain that baptism was administered, under the law of Moses, unto numerous multitudes of Jews; for John the Baptist, who was the legal heir of the Aaronic priesthood, through the lineage of his fathers, did administer this right to thousands of the Jews for the remission of their sins; and this, too, at a time when the law of Moses was in full force. Even Jesus, himself, had not yet been baptized. None of the old institution was yet abolished; and no new institutions were, as yet, introduced. And while under the strictest obligations to keep the old law, John was baptizing; and there went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. (Matthew iii. 5, 6.)

John expressly declared that the object of baptism was "*for the remission of sins.*" (Mark i. 4.) If baptism for the remission of sins was necessary under the Jewish law, in the days of John, it was equally necessary in the days of Solomon, of David, of Samuel, and of Moses. If it was essential to minister the right to Jewish proselytes, that they might receive remission of sins, it was equally essential to the Jews themselves.

Though baptism was a rite celebrated under the Jewish law, yet, it was not originated under that law: it formed no part of it, but belonged to a higher law, to which the law of Moses "*was added because of transgression.*" The higher law was no less than that of the Gospel of which baptism is an ordinance. Hence, the apostle Paul, in speaking of Israel in the wilderness, says, "For unto us was the Gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." (Hebrews iv. 2.) It appears from this passage, that the Gospel preached after Christ, was of great antiquity, being preached to Israel in the wilderness; "but the word preached did not profit them." Because of "not being mixed with faith in them that heard it."

It will be admitted by all, that two of the principles of the Gospel, namely, *Faith and Repentance,* were taught among Israel, during the whole time that the law of Moses was in force. Why should it be thought strange that a third principle of the Gospel, namely baptism, should also co-exist with the other two?

The Jews, while under the law, must have considered baptism of very great importance, or they would not have gone from all the region round about in such great multitudes, to be baptized in Jordan. Even many of the self-righteous Pharisees and Sadduces came to be baptized, which they never would have done, if they had looked upon baptism as a new ordinance, then just originated and introduced for the first time among their nation. They would have considered it an innovation upon the law of Moses, and rejected it with an apparent holy horror; but instead of having any doubts, as to its divinity, they came forward even in their impenitent state, and demanded baptism, without any question relative to the divinity of the ordinance itself. But John said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." (Matthew iii. 7, 8.)

Though the Jews had no dubiety on their minds in regard to baptism's being a divine institution, yet, some of them seemed to doubt, as to the divine authority of John to administer the ordinance; for while John was baptizing in Bethabara beyond Jordan, near thirty miles from Jerusalem, "the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not, but confessed I am not the Christ. And they asked him, What then? Art thou Elias? And he saith I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the Prophet Esais. And they which were sent were of the Pharisees. And they asked him and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water." (John i. 19-26.) These Pharisees were evidently doubtful about the legal authority of John; but expressed no doubt whatever as to water baptism's being of divine origin, providing that it was administered by a prophet, or some one divinely authorized.

That baptism was essential under the Jewish law, is still further evident from the reply of Jesus to John, when the latter, on account of his own unworthiness, declined to baptize his Saviour. Jesus "said unto him, Suffer it to be so now; for thus becometh us to fulfill all righteousness. Then he suffered him."—(Matthew iii. 15.) Now if there had been no existing law requiring men to be baptized, Jesus could have fulfilled "all righteousness" without going to Jordan. Hence, there must have been a law relating to baptism, with which both Jesus and John were well acquainted; and they both knew that "all righteousness" could not be fulfilled without obeying that law.

That baptism was essential in all ages prior to Christ is most expressly declared in the words of our Savior to Nicodemus, "Verily, verily I say unto thee; Except a man be born of *water* and of the spirit, he cannot enter into the kingdom of God."—(John iii. 5.) Now as Abel, Enoch, Noah, Abraham, Isaac, Jacob, and all the prophets, and righteous men, before Christ, have evidently entered into the Kingdom of God, every one of them must have been "*born of water,*" as well as of the Spirit. Therefore water baptism must have been practised in every dispensation from the days of righteous Abel, until John the Baptist. Nicodemus, most undoubtedly, was well acquainted with this ancient rite, but never had reflected upon it in the light of a second birth. Hence he enquires with astonishment, "How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?"—(John iii. 9,10.) It is evident from this question that "a master of Israel" was expected to be well acquainted with the ancient rite of water baptism. For "a ruler of the Jews" to be ignorant of the nature of this institution, was inexcusable, especially when no man, in any age or dispensation, could enter into the kingdom of God without it.

Baptism not only existed during the law of Moses, but all the hosts of Israel were baptized "in the sea," before the law of Moses was thundered from Mount Sinai. To this fact the apostle Paul bears the following testimony; "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ."—(1 Corinthians x. 1-4.) This baptism in the sea took place about three months before the Lord descended upon Mount Sinai, and about four or five months before the law was given to them upon the second tables of stone, or before Aaron was consecrated to the office of the Priesthood. (See Exodus chap. xiv. also chap. xix. 1. also Deut. ix. 11, 18, 25.) Baptism in the sea was undoubtedly administered to them immediately after they had safely passed over on dry ground to the eastern shore. Being delivered from all their enemies, and safely encamped upon the eastern bank, beyond the reach of all apparent danger, they would naturally feel an inclination to attend to that solemn rite without which they could not enter into the kingdom of God.

The ordinance of water baptism was administered to Israel in the Red Sea by persons holding authority; for though the law of Moses was not yet given, and though Aaron and his sons had not yet been set apart according to the law, through the holy anointing, yet there were many priests among Israel who had been ordained to minister, not under the law from Sinai, for that was not yet given, but under the higher law which previously existed, pertaining to the patriarchal dispensation. The lesser priesthood was afterwards continued in the tribe of Levi; but the priests who officiated at the Red Sea were doubtless chosen from various tribes, according to their righteousness, without regard to lineage. These priests are mentioned, as being among Israel, before the Lord singled out the house of Aaron of the lineage of Levi (See Exodus xix. 6, 29, 24.—"And the Lord said unto Moses" "Let the PRIESTS also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them."—Verse 22.) These priests here mentioned, might have been of the Melchisedec order, or they might have been of an order, similar to the one that was afterwards continued in the tribe of Levi.

To which of these orders they belonged, is not revealed; but it is revealed, that they were priests acknowledged of God, and that they "*came near to the Lord,*" in their ministrations. Both the Melchisedec and Aaronic priesthoods held the authority to baptize, as exemplified in the ministrations of Jesus and John the Baptist.

But all the fathers of Israel were not only baptized in the sea, but also in the cloud of glory; that is, "they drank of that spiritual Rock that followed them; and that Rock was Christ." And the glory of Christ overshadowed them, as a cloud by day and as a fire by night. They had faith in Christ and were baptized with the Spirit, and even drank of the spiritual Rock, the same as baptized believers who lived after Christ. Hence the same Gospel that was preached after Christ was also preached ages before Christ, with all its commandments, ordinances, and blessings. And the people knew of Christ, and believed in him, as their future Redeemer, with the same faith and hope as those who lived after he came. And they were born of water and of the Spirit, and entered into the Kingdom of God in all ages, when an authorized priesthood was upon the earth.

But the baptism of Israel in the Red Sea was not the origin of that sacred institution; it was as old as the everlasting Gospel itself, of which it constitutes a part. The apostle Paul says, "The Scripture, foreseeing that God would justify the heathen through faith, preached before the *Gospel* unto Abraham, saying, In thee shall all nations be blessed."—(Gal. iii. 8.) It is evident that the heathen and all nations were to be blessed in Abraham; that is, by becoming Abraham's seed by adoption, or by receiving the same Gospel that Abraham received, and walking in the steps of his faith. Without baptism the heathen could not be justified and become Abraham's seed; for Paul further says, "For as many of you as have been baptized into Christ, have put on Christ. "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."—(Gal. iii. 27, 29.)

It is not to be wondered at that the Jews, under the law of Moses, baptized all proselytes from foreign nations; inasmuch as they could not put on Christ, nor become Abraham's seed, without baptism. The same Gospel that was preached to Abraham to justify him, was ever afterwards intended to justify the heathen and all nations; and as we find that baptism was received by the latter, the former must have received it also. Therefore, Abraham, as well as his adopted children, had to enter into the kingdom of God by the new birth, or by the baptism of water and of the Spirit.

We are aware that the book of Mark is entitled, by its author "The Beginning of the Gospel of Jesus Christ, the Son of God." But it is quite evident that this very appropriate title had no reference to the Gospel, then, for the first time, being originated; but had especial reference to the beginning of the events connected with the birth, travels, and ministry of Jesus Christ, intended to be recorded by the author in his narrative or book. That this title had no reference whatever to the origin of the Gospel is well known, from the fact that *Faith, Repentance,* and other Gospel principles, existed ages before, being preached to Israel in the wilderness, and to Abraham, the great father of the baptized believers of all nations.

Even the very earth itself was baptized in the mighty flood. The baptism of the earth, to wash away its sins, was a literal representation of the baptism of all penitent believers to wash away their sins. As Noah was saved by water in the Ark, so are penitent believers saved by water baptism in the kingdom of God. The apostle Peter, when speaking of Noah's ark, very appropriately expressed himself by saying, "The long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto even baptism doth also now save us." (1 Peter iii. 20, 21.)

Noah was a "preacher of righteousness," and called upon the antediluvians to repent. But righteousness is by the Gospel; for Paul says, "Therein" (that is, in the Gospel) "is the righteousness of God revealed from faith to faith." (See Romans i. 16, 17.) If righteousness be revealed by the Gospel, Noah could not have preached righteousness, and been "a just man and perfect in his generations," without understanding the same.

The apostle Paul says, that Jesus Christ "brought life and immortality to light through the Gospel." (2 Tim. i. 10.) It follows, therefore, that whoever, in any age of the world, had a knowledge of "life and immortality," must have obtained that light through the Gospel. Hence, Enoch, who was translated by faith, to "life and immortality," must have been well acquainted with the Gospel.

Righteous Abel, being a prophet and living cotemporary with Adam, must have understood the law of righteousness, and had a knowledge of the sacrifice of Christ, of which the sacrifice that he offered in faith was typical. From these circumstances it is very certain that he was taught the Gospel.

From the afore-mentioned facts, it cannot be reasonably doubted but that the Gospel, with all its conditions, laws, ordinances, and blessings, was in the world as early as the days of Adam. And that faith, repentance, and the baptism or birth of the water and of the spirit, were known to Adam, and to all of his righteous descendants that ever entered into the kingdom of God.

But the Saints have additional testimony of the most positive nature that water baptism commenced with the great progenitor of the human race. For a knowledge of this fact we are indebted to a revelation in the prophecy of Enoch, revealed to Joseph Smith, the Prophet, in December, 1830. (See "Pearl of Great Price," pp. 1, 2, 3.)

Enoch spake the words of God, and said—

> **"God hath made known unto my fathers that all men must repent. And He called upon our father Adam by His own voice, saying, I am God: I made the world and men before they were. And He also said unto him." * * * * "Turn unto me, and hearken unto my voice, and believe and repent of all thy transgressions, and be baptized even by water, in the name of mine Only Begotten Son, which is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven whereby salvation shall come unto the children of men; ye shall ask all things in his name, and whatever ye shall ask it shall be given. And our father Adam spake unto the Lord and said, "Why is it that men must repent and be baptized by water? And the Lord said unto Adam, Behold I have forgiven thee thy transgressions in the garden of Eden. Thence came the saying abroad**

among the people, That Christ hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.

"And the Lord spake unto Adam, saying, Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter that they may know how to prize the good. And it is given unto them to know good from evil: wherefore they are agents unto themselves, and I have given unto you another law and commandment: wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in His presence; for in the language of Adam, Man of Holiness is His name; and the name of His Only Begotten is the Son of Man, even Jesus Christ, a Righteous Judge which shall come.

"I give unto you a commandment to teach these things freely unto your children, saying, That inasmuch as they were born into the world by the fall which bringeth death, by water and blood and the Spirit which I have made, and so become of dust a living soul, even so ye must be born again of water and the spirit, and cleansed by blood, even the blood of mine Only Begotten, into the mysteries of the kingdom of heaven; that ye may be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory: for by the water ye keep the commandment, by the Spirit ye are justified, and by the blood ye are sanctified, that in you is given the Record of heaven—the Comforter—the peaceable things of immortal glory—the truth of all things—that which quickeneth all things—which maketh alive all things—that which knoweth all things, and hath all power, according to wisdom, mercy, truth, justice, and judgment.

"And now, behold, I say unto you, this is the plan of salvation unto all men: the blood of mine Only Begotten, which shall come in the meridian of time. And behold, all things have their likeness, and all things are created and made to bear record of me, both things which are temporal and things which are spiritual; things which are in the heavens above, and things which are on the earth; and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of me.

"And it came to pass when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water and was brought forth out of the water: and thus he was baptized, and the Spirit of God descended upon him; and thus he was born of the Spirit, and he became quickened in the inner man: And he heard a voice out of heaven saying, Thou art baptized with fire and with the Holy Ghost. This is the record of the Father and the Son, from henceforth and forever: and thou art after the order of Him who was without beginning of days or end of years, from all eternity. Behold, thou art one in me, a Son of God; and thus may all become my sons. Amen."

Enoch in his prophecy further says—

"And it came to pass that the Lord said unto me, look; and I looked and beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the

> land of Haner, and the land of Hanannihah, and all the inhabitants thereof; and the Lord said unto me, Go to this people, and say unto them, Repent, lest I come out and smite them with a curse, and they die. And He gave unto me a commandment, that I should baptize in the name of the Father, and the Son, which is full of grace and truth, and the Holy Spirit, which bears record of the Father and the Son."

In the book of Genesis, as translated by inspiration, through the great modern Prophet, Joseph Smith, we read that Noah preached repentance and baptism. We give the following extracts:

> "And in those days there were giants on the earth, and they sought Noah to take away his life; but the Lord was with Noah, and the power of the Lord was upon him."
>
> "And the Lord ordained Noah, after His order, and commanded him that he should go forth and declare His Gospel unto the children of men, even as it was given unto Enoch.
>
> "And it came to pass that Noah called upon men that they should repent; but they hearkened not unto his words; and also, after they had heard him, they came up before him, saying, Behold, we are the sons of God; Have we not taken unto ourselves the daughters of men? and are we not eating and drinking, and marrying, and giving in marriage? Our wives bear unto us children, and the same are mighty men, which are like unto them of old, men of great renown. And they hearkened not to the words of Noah.
>
> "And God saw that the wickedness of men had become great in the earth and every man was lifted up in the imagination of the thoughts of his heart, being only evil continually.
>
> "And it came to pass that Noah continued his preaching unto the people, saying, Hearken, and give heed unto my words, Believe and repent of your sins, and be baptized in the name of Jesus Christ, the Son of God, even as our fathers did, and ye shall receive the gift of the Holy Ghost, that ye may have all things made manifest; and if ye do not this, the floods will come in upon you. Nevertheless, they hearkened not; and it repented Noah, and his heart was pained that the Lord had made man on the earth, and it grieved him at his heart. And the Lord said I will destroy man whom I have created from the face of the earth, both man and beast, and the creeping things, and the fowls of the air: for it repenteth Noah that I have created them, and that I have made them; and he hath called upon me; and they have sought his life." (Pearl of Great Price," pp. 16, 17.)

From the foregoing quotations, it will be seen that the great plan of salvation, called the Gospel, was known among the antediluvians from Adam to Noah, during which time water baptism was taught, as well as faith and repentance.

In the history of Abraham, as revealed to Joseph Smith, the Seer, we learn that the same Gospel was taught to Abraham as to his fathers. The following is an extract:—

> **"But I, Abraham, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me, and said unto me, Arise, and take Lot with thee, for I have purposed to take thee away out of Haran, and to make of thee a minister to bear my name in a strange land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice. For I am the Lord thy God; I dwell in heaven; the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains, depart hence, and behold they are taken away by a whirlwind, in an instant, suddenly. My name is Jehovah, and I know the end from the beginning, therefore my hand shall be over thee, and I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations; and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and priesthood unto all nations, and I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father; and I will bless them that bless thee, and curse them that curse thee; and in thee, that is, in thy priesthood, and in thy seed, that is thy priesthood, (for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee, that is to say, the literal seed, or the seed of the body,) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal." (See "Pearl of Great Price," p. 21.)**

Thus it will be seen that all who, in future ages, should receive the same Gospel that Abraham did, should become Abraham's children, and he should be called their father, and they should be blessed in him; hence, father Abraham and all his adopted children are saved by the same Gospel, being born first of the water and then of the Spirit, this being the only entrance into the kingdom of God.

The remnant of the tribe of Joseph who went from Jerusalem to America, about six centuries before Christ, not only kept the law of Moses, but baptized penitent believers, according to the Gospel; this they continued to do until Christ came and appeared unto them, and showed them his body after his resurrection; at which time he commanded the law of Moses to be done away, and the Gospel alone to continue. (See their ancient history, called the BOOK OF MORMON.)

As the plan of salvation, called the Gospel, was devised or adopted in eternity before the world began, its antiquity must have been greater than that of the earth. Though Adam was undoubtedly the first one who received baptism on the earth, yet the institution itself was of much greater antiquity, being ordained as one of the conditions of salvation before the foundation of the world; and for aught we know, may have been an ordinance from everlasting, merely adopted from the sacred institutions, by which more ancient fallen worlds were benefited. Be this as it may, one thing is certain, that baptism has an antiquity, co-equal with faith, repentance, remission of sins, the gift of the Spirit, and salvation in the celestial kingdom of God.

We shall now examine the second division of our subject, namely—

THE MODE OF BAPTISM

We do not intend to enter into an elaborate investigation of the mode of baptism, but merely to introduce some few items from the word of God upon the subject, connected with a few arguments. The proposition which we intend to prove is, *That Baptism is an Immersion.*

It is not necessary to refer to the derivation of the word from the Greek, which in the original signifies, *to Immerse, to dip;* but we shall relate some few instances of ancient baptism, as recorded in the Scriptures. John the Baptist did not sprinkle or pour water upon the people, and call that baptism, but he baptized numerous multitudes "*in the river of Jordan.*" (Mark i. 5.) "Jesus came from Nazareth of Galilee, and *was baptized of John in Jordan.* And straightway *coming up out of the water,* he saw the heavens opened, and the Spirit, like a dove, descending upon him. And there came a voice from heaven, saying, Thou art my Beloved Son, in whom I am well pleased." (Mark i. 9, 10.) From these passages it is plain that the candidates for baptism came from all the regions round about "*to the river Jordan*"—*went down into the river*—"*were baptized in the river*"—*and came* "*up out of the water.*" These facts, connected with the original definition of the word, *to immerse, to dip,* prove that the candidates were dipped or immersed in Jordan. The same mode was practiced after the crucifixion as before; When Philip baptized the eunuch, "*They went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of* *the water,* the Spirit of the Lord caught away Philip." (Acts viii. 38, 39.) If sprinkling or pouring had been baptism, they could have stood upon the dry land, near the edge of the water and attended to the rite; but instead of this, "*They went down both into the water,*" and "*came up out of the water;*" clearly proving that they could not stand upon dry land, and merely pour or sprinkle for baptism, as many false teachers of modern times do.

John resorted to those countries where there were rivers, and a sufficiency of water to immerse. To this end he preached in the wilderness, round about Jordan; he also went to Bethabara, beyond Jordan, on its eastern bank, where he baptized great numbers who came from Jerusalem, some thirty miles distant; he also baptized "in Aenon,, near to Salim, *because there was* MUCH WATER *there.*" (John iii. 23.) Aenon was about fifty miles from Jerusalem; and the reason why John chose that place, so far from Jerusalem, was, "Because there was much water there." If baptism was simply to sprinkle or pour a little water upon the candidate, there would have been no necessity of selecting a place of "MUCH WATER." One gallon of water would have been sufficient to have sprinkled or poured hundreds. The very fact that "much water" was required proves beyond a doubt, that the bodies of the candidates were immersed.

If sprinkling or pouring would answer for baptism, it could be attended to in a private dwelling, not requiring much water. But the jailer, though it was midnight, could not attend to the ordinance without going out of his house, where a sufficiency of water could be obtained. We are informed that there was a great earthquake, that the prison doors were opened by the power of God, and that the jailer brought Paul and Silas out of the prison into his house, where they preached the word of the Lord to him, "and to all that were in his house. And he took them the same hour of the night and washed their stripes; and was baptized, he, and all his straightway. *And when he had brought them into his house,* he set meat before them, and rejoiced, believing in God with all his house." (Acts xvi. 25-35.) It is evident that they were not baptized in the house; for after baptism the jailer "*brought them into his house,*" where they had previously preached to him and his family. Midnight darkness did not prevent them from going out and attending to the ordinance. All that inconvenience might have been dispensed with, and their wearing apparel have been kept dry and comfortable, if sprinkling or pouring had been baptism.

The Roman and Colossian Saints were buried with Christ in baptism. Paul says to the Church at Rome, "Know ye not, that so many of us were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. (Rom. vi. 3, 4, 5, see also Col. ii. 12.) Death, in a natural sense, is a separation of the spirit and the body. The spirit is then set free from its "earthly house" or tabernacle. The word death, always means a separation or alienation. In the parable of the "Prodigal Son," the separated and alienated son was said to be dead. On his return and reunion with his father, it was said of him, "he was dead and is alive again, he was lost and is found." In like manner, death unto sin, means, a separation of the sinner from his sins; hence, "he that is dead (to sin) is freed from sin." This state of death, or separation from sin, is entered into or brought about by baptism. "Therefore we are buried with him by baptism into death." And, "Ye were the servants of sin, but ye have obeyed from the heart *that form of doctrine* which was delivered unto you. Being *then made free from sin* ye became the servants of righteousness." (Rom. vi. 7, 17, 18.)

Baptism, therefore, was instituted to represent or show forth the death, burial, and resurrection of Christ. By a burial in water, we represent that our "old man is dead with all his deeds; that as Christ died to sin once, so we die to sin; that as he put off his body, so we put off the "old man," or the natural man; that as his body was buried in the sepulchre, so we are buried in the watery grave. "Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." (Rom. vi. 6, 7.) By a resurrection from the water, we represent the resurrection of Christ, that as he arose from the tomb to eternal life, so we arise from the watery tomb "to newness of life," or to that eternal life which is in Christ. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Now if we be dead with Christ, we believe that we shall also live with him. Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." (Verses 5, 8, 9, 11.)

Pouring or sprinkling does not represent a burial or resurrection; but immersion in the water and coming forth out of the water represent both. What likeness or similarity is there between sprinkling a few drops of water upon the head, and a burial? Would any sane person suppose a dead body buried, when only a handful of dust had been thrown upon the head? Would it not be a mockery to common sense to call such a body buried? So likewise, would it not be a solemn mockery before God, closely bordering on blasphemy, to pretend, in the name of the Holy Trinity, to bury a person with Christ by baptism, and only sprinkle a little water in the face? How insulting to the Father, Son, and Holy Ghost, to use their sacred names, in connection with such a blasphemous mockery! How insulting to Him who died, was buried, and arose again from the tomb, to pretend to commemorate these great events, by sprinkling, instead of a burial in and a resurrection from the water! Oh Christendom! well did the apostle John describe you, under the figure of a lewd woman, "*full of names of blasphemy!*" You have defiled yourself with every species of abomination—you have changed the ordinance of the ancient Gospel—you have substituted in its place, a man-made ceremony, called sprinkling—you have blasphemed the name of the Holy Trinity, in ministering these insulting mockeries—in the face of high heaven!

Having proved from the Bible that *Immersion* is the true mode of baptism, we will now quote the words of the risen and glorified Jesus, which he spake to the Twelve disciples whom he chose among the ancient inhabitants of America, to be his ministers, and to whom he gave authority to baptize.

> **"And it came to pass that he (Jesus) spake unto Nephi, (for Nephi was among the multitude), and he commanded him that he should come forth. And Nephi arose and went forth, and bowed himself before the Lord, and he did kiss his feet. And the Lord commanded him that he should arise. And he arose and stood before him. And the Lord said unto him, I give unto you power that ye shall baptize this people, when I am again ascended into heaven. And again, the Lord called others, and said unto them likewise; and he gave unto them power to baptize. And He said unto them, on this wise shall ye baptize; and there shall be no disputations among you. Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them; behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying:—Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and come forth again out of the water. And after this manner shall ye baptize in my name." (Book of Mormon, fifth European Edition, p. 457.)**

We shall now pass on to the third division of our subject, namely,—

THE OBJECT OF BAPTISM

Baptism was instituted "*For the Remission of Sins.*" Baptism does not atone for sins; but the blood of Jesus Christ was shed for that purpose, without which, there could have been no pardon granted to man on any condition whatsoever. Though Christ has atoned for the sins of the world, yet he has not forgiven them. Atonement for sins is entirely distinct from the pardon of sins. The first is granted through the mercy of God, in the gift of His Son, independent of the agency of man: the second is granted in Christ, through the exercise of man's agency. The atonement is by free grace alone without works; while pardon is by free grace alone on condition of works.

The first condition for the sinner to comply with, is faith in the Gospel of Jesus Christ; the second, is repentance of all sins; the third, is baptism for the remission of sins. Each of these three conditions are the gifts of God to fallen man, purchased for him by the atonement; but man must exercise his agency in accepting them, or the offered gifts will not benefit him. It is entirely a mistaken notion, to suppose that God must do these works for man. If they are ever done, man alone must do them. God will not believe for man; neither will He repent for man; nor will He be baptized for the remission of man's sins; these are works for the creature to do, and which he has power to do, because of the atonement.

Many have looked upon baptism as merely "an outward sign of an inward grace"; but this is one of the uninspired precepts of men, and is not a Bible doctrine; instead of baptism's being the "sign of an inward grace," it is the ordinance through which the believing penitent obtains a remission of sins which justifies and prepares the heart for the reception "of an inward grace." Remission of sins and "an inward grace," do not precede baptism, but follow it.

The numerous multitudes that came to John were not baptized in Jordan, because they had previously received forgiveness and an inward grace; but they came confessing their sins and were baptized for the remission of them. (See Mark i. 4, 5; also Luke iii. 3.)

The thousands who were pricked in their hearts on the day of Penticost, made enquiry of Peter and the rest of the Apostles, saying, "Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ, *for the remission of sins,* and ye shall receive the gift of the Holy Ghost." (Acts ii. 37, 38.) On the same day three thousand were baptized, not as a sign of a previous remission of sins, but, *for their remission;* baptism being God's appointed way for believing penitents to be pardoned.

Ananias whom God sent to preach the Gospel to Saul of Tarsus, said unto him, "Why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." (Acts xxii. 16.) Saul had believed, repented, fasted, and prayed, for about three days, yet the Lord would not wash away his sins, until baptism. Without faith, repentance, and baptism, there is no promise in the Gospel of pardon.

But is it possible, under any circumstances, to obtain forgiveness of sins before baptism? We answer, Yes. It is true, the Gospel does not promise pardon, until after obedience to that ordinance, yet God may deviate from the usual method of granting pardon, and bestow it, in some instances, before attending to the ordinance of remission. When God sees that a man has faith in Him, and is determined to obey every requirement of the Gospel, as soon as an opportunity offers, He may accept the will for the deed, and grant a pardon, the same as if baptism had already been administered. God accepted the intended sacrifice of His Son, ages before that sacrifice was made on the cross. God accepted Abraham's intended sacrifice of Isaac, the same as if the actual deed had been done. A man who believes and repents with all his heart, and intends to be baptized, may, in some instances, be forgiven, before he has an opportunity of performing that duty.

When a certain man, sick of the palsy, was brought before our Lord, he, "Seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven thee." (Matthew xi 2.) As Jesus addressed this man as "*Son,*" it may be that he had previously been baptized for the remission of sins; and that those which were then forgiven, were sins committed after having been born of the water. But be this as it may, it is certain that the man had great faith, and had it in his heart to obey every command which might be required of him; and, therefore, Jesus seeing his good intentions, forgave him, the same as if he had already obeyed.

The woman who came and washed Jesus' feet with her tears, and wiped them with the hair of her head, and kissed and anointed them, was called a great sinner; but Jesus said unto her, "Thy sins are forgiven." "Thy faith hath saved thee; go in peace." (Luke vii. 48,50.) It is evident from the faith and sincere repentance of this woman, that she had it in her heart to obey all the requirements of the Gospel; for this reason, forgiveness was granted; the will answering for the deed, till opportuniity placed her in a condition to obey.

When Peter preached to the household of Cornelius, the Holy Ghost fell upon them, and this too before they were baptized. But immediately after, they were commanded to be baptized in the name of the Lord: Cornelius had seen an angel, and was waiting to obey whatever commands Peter might think proper to give him; and God perceiving his readiness to obey, gave him the Holy Ghost, which was not promised till after baptism. In all these cases, the will and intention of future obedience, are considered in the mind of God, the same as if already carried into effect; and under these circumstances, He may seem to deviate, in some few instances, from the Gospel plan of granting forgiveness.

But in all these instances, if the individuals should, after obtaining pardon, refuse to be baptized for the remission of sins, their sins would be retained and remembered against them; for their sins have been forgiven only on conditions of future obedience. Hence God says, "When the righteous man turneth away from righteouness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die," —(Ezekiel xviii. 24.) Such a man, though having been once pardoned, yet having turned from obedience, will have all his former sins remembered against him. Though God may forgive sins before baptism, yet as this is a solemn ordinance of remission, if he refuse to obey it, the sins that have been only conditionally forgiven, will surely be remembered against him, and he will perish in them.

The thief upon the cross, most undoubtedly, believed in Christ with all his heart, and humbly repented, and would most gladly have been baptized if it had been possible; therefore, the will was accepted for the deed, so far as to secure a promise form the Savior that he, on that day, should be with him in paradise, or with him in the world of spirits, whither Jesus went in order to preach the Gospel to them that are dead, or to the spirits in prison.—(See 1 Peter iii. 18—20; also, iv. 6.) Though the actual birth of the water is necessary in order to enter the Kingdom of God, yet there are mansions of lesser glory than His Kingdom, where the penitent thief, with those redeemed from the spirit prison, could receive their inheritance.

Paradise does not always refer to the place where the spirits of the righteous dwell; but sometimes refers to the place of departed spirits, or the spirit world in a general sense. One of the Articles of the Church of England, says, that Christ, after he was crucified, descended into hell, and as the thief went where he did, he must have gone to hell also: or as Peter calls it, a "*prison,*" where the antediluvian spirits had been confined for upwards of two thousand years, and to whom Jesus went and preached the Gospel, "*that they might be judged according to men in the flesh,*" or according to men who hear the Gospel in the flesh. In this antediluvian paradise, or prison, the spirit of the thief could be taught the Gospel; and if he and the antediluvian spirits received it, they could be redeemed, not into the Celestial Kingdom of God, which glory is typified by the sun, but into the terrestrial glory represented by the moon; for it is impossible to enter the celestial, without being born both of water and the Spirit. Was the thief born of water? If not, he never entered the kingdom of God.

Baptism, therefore, being "*for the remission of sins,*" let no one flatter himself that he can secure that inestimable blessing, unless he has already been baptized, or unless he intends to be the first favorable opportunity. Joseph Smith, the great Prophet and Seer of the last days, obtained a forgiveness of his sins years before the authority to baptize was restored to the earth, and before he was baptized; for the forgiveness was only conditional, founded on his intention of future obedience. If, when a favorable opportunity offered to receive baptism for the remission of his sins, he had refused to comply, the sins that were conditionally remitted years before, would have been remembered against him, and he would have been justly condemned. God has but one plan of remitting sins in the Gospel; and the seeming deviations from that plan, are not in reality deviations, but merely a remittance of sins, because it is the intention of the penitent to obey the ordinance of forgiveness and all other requirements made known to him. Mercy and forgiveness were granted in all generations before Christ, not because there had been any infinite sacrifice made to atone for sins, but because it was the *intention* that such a sacrifice should be made in the future: if it had been possible for that sacrifice to have failed, the sins that had been forgiven in past generations would have been recalled and remembered against the individuals who committed them; for the justice of God would not have permitted their forgiveness. So the justice of God could not permit the forgiveness of a sinner who, when a favorable opportunity offers, neglects to comply with the ordinance of forgiveness. His former sins, though once conditionally forgiven, must be recalled and stand against him, to satisfy the demands of justice.

Having treated upon Antiquity, Mode, and Object of baptism, the fourth division of our subject is next in order, namely—

THE SUBJECTS FOR BAPTISM

Who are the proper subjects for baptism? We answer, all those who are capable of believing in the Gospel and repenting. Those whom John baptized in Jordan were not infants, but were persons capable of repenting and confessing their sins. Those whom the disciples of Jesus baptized were men capable of being his disciples. (John iii. 26: also, iv. 1, 2.) In the commission given to the Apostles, Jesus commanded them to *teach* all nations and baptize them: He that believeth and is baptized shall be saved. The candidates must have been capable, First, of being taught; secondly, of believing; such could not have been the case with infants. The three thousand who were baptized on the day of Pentecost were required to *repent* before baptism, and they "gladly received the word." Therefore, they could not have been infants. The Samaritans who were baptized by Philip were men and women, capable of believing: hence, there were no infant candidates among them. Acts viii. 12.) The jailor and his household were capable of being preached to, and of "rejoicing in God" and therefore, not infants. And indeed, we have not one solitary example of infant baptism in the Scriptures.

Infants have committed no sin. Therefore, they need no repentance and baptism for the remission of sins. Christ having atoned for the original sin committed by Adam, little children are made alive without faith, repentance, baptism, or any works whatsoever. They are unconditionally saved by the atonement. The original sin is not a sin that the descendants of Adam can repent of: for they had no agency in committing it; and as they cannot repent of it, baptism would be useless, so far as the remitting of it is concerned. Baptism is for the remission, not of the original sin, but of actual sins. If little children need baptism, they equally need faith, confession, and repentance; for baptism without these accompaniments, avails nothing. It is the believing, confessing, repenting candidates who receive remission by baptism, and none others: therefore if little children are sinners, they do not obtain pardon by baptism; and consequently must remain in their sins and go to hell. But little children are not sinners; they are whole in Christ and heirs of the Kingdom of God: having no sins to remit, they need no ordinance of remission. There is no scripture that requires little children to be born again. The words of our Savior Nicodemus, show the impossibility of any *man's* entering the Kingdom of God without the new birth of both water and the Spirit: but Jesus no where intimates that little children need this new birth: indeed, if they did, they could not receive it; for the new birth could not be granted without faith and repentance, as well as baptism.

The baptizing of infants presupposes that they are sinners. But we have abundantly proved that infants "are holy" through the atonement of Christ, and that, in point of innocence and moral purity, "of such is the Kingdom of God." For "*as* by the offence of one, (without any cooperation of the others) judgment came upon all men to condemnation; *even so,* by the righteousness of one (of course, without the cooperation of any of the others) the free gift came upon all men unto the justification of life." (Romans v. 18.) But error is like the breaking forth of waters. It does not end here. Its consequences are many; they are also dark and destructive. Those who practise infant sprinkling, divert the attention of the people from the true ordinance of the Gospel pertaining to infants. "And he said unto them, suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." "And he took them up in his arms, *put his hands on them and blessed them.*" (Mark x. 14,16.) This is the divine institution; and infant sprinkling is a mere human substitute, and it leads parents, who take their children to be sprinkled, instead of taking them to the servants of the Lord to be blessed, to neglect the order and example of the Lord Jesus Christ.

Moreover, this evil practice sows the seeds of rebellion in the hearts of the children. When they arrive at years of accountability and the true Gospel baptism is presented before them, nothing is more common than to hear them say—"We have been baptized: our mothers took us to be christened when we were infants." Thus this human tradition is made the groundwork of their rebellion. Let all honest-hearted fathers, and fond and affectionate mothers, proceed to dedicate their children to God by subjecting them to the holy ordinance of blessing. Let them refrain from being parties to falsehood so pernicious, and to rebellion so destructive in its consequences upon their precious offspring.

The baptism of little children was originated by wicked apostates, several centuries after Christ; and has been handed down by false teachers from that day to this. Millions have been deluded by this soul-destroying doctrine. Millions have been prevented from being baptized for the remission of their sins, under the false and vain supposition that infant baptism was sufficient. Oh, how disappointed will all such be, when they awake up from their awful delusion—when they find that infant baptism is an abomination in the sight of God!

The fifth and last division of our subject, to be examined, is:

THE NECESSITY OF BAPTISM

After all that has been said upon the object of baptism, it seems almost superfluous to dwell upon its necessity. But as there are many, at the present day, who consider baptism non-essential, and believe that they can be saved without it, we feel that it is of infinite importance to correct this false and dangerous notion.

If baptism is an ordinance through which sins are remitted, as we have abundantly proved that it is, then it must be essential to salvation, unless a person can be saved in his sins. If a man can be saved without entering into the Kingdom of God, then he can be saved without the new birth of water. But if remission of sins, and entering the Kingdom of God, are necessary to salvation, then baptism is equally as necessary.

The prophet Elisha pointed out the way for the Syrian leper to be cleansed, namely, to be dipped seven times in Jordan. But he went away in a rage, thinking that the waters of Syria were just as good as those of Jordan; but afterwards, being persuaded by his servants, he obeyed the requirements and was cleansed. Now if he had been dipped in any other river, it would have done him no good; or if he had been dipped less than seven times, it would have availed nothing. God had prescribed the means, and they must be complied with to the very letter, or the blessing would not follow. So it is with regard to Baptism.

When Israel were bitten with poisonous serpents, God commanded a brazen serpent to be raised, that whosoever should look upon it, should be healed. All the poisoned ones who would not look, considering it non-essential, died in their poison. So likewise, all sinners who will not be baptized, considering it non-essential, will die in their sins, and be damned.

It matters not how moral and righteous a man may be, nor how many blessings he may have received, if he neglects baptism, he will most assuredly fail of salvation. Cornelius, though a just man, and one who gave much alms to the people, and who had seen an angel, yet lacked one thing necessary to salvation; and was obliged to send for Peter to tell him words whereby he and his house should be saved. When Peter came, the Holy Ghost fell upon Cornelius and his household, and they spake with tongues and magnified God. But still, they lacked one thing without which they could not be saved. This was water baptism: therefore, Peter "Commanded them to be baptized in the name of the Lord." Could they, with all their righteousness, have been saved without obeying this command? No: they could not; for the angel had said, that Peter should tell them words whereby they should be saved: therefore, if they had rejected his words, or his command in relation to baptism, they could not have been saved. Hence, water baptism is essential to salvation, and the best man that ever lived cannot be saved without it.

We have now examined the Antiquity, Mode, and Object of baptism, and have also pointed out who are the proper candidates for this holy ordinance, and have shown that it is absolutely essential to the salvation of all men, however righteous they may be. And before closing this chapter, we, in the name of the Lord, exhort all people to repent of their sins, and to be baptized for the remission of them, and they shall be filled with the Holy Ghost.

Dear reader, have you truly repented of every sin? Is your heart humble and your spirit contrite? Do you desire to be baptized for the remission of your sins? If so, seek after a man of God who has been truly called and ordained unto the authority which God hath again restored by the ministering of holy angels; and when you have found such a one who has authority from heaven to baptize, go with him into the water, and he will baptize you in the name of the Father, and of the Son, and of the Holy Ghost; and then your sins shall be remitted on the earth, and the blessing shall be sealed in the heavens; and then you shall also be baptized with fire and the Holy Ghost.

14. *SPIRITUAL GIFTS*

Spiritual gifts are those blessings given by the Holy Spirit to all who are made partakers of it. Whenever the Holy Ghost takes up its residence in a person. it not only cleanses, sanctifies, and purifies him, in proportion as he yields himself to its influence, but also imparts to him some gift, intended for the benefit of himself and others. No one who has been born of the Spirit, and who remains sufficiently faithful, is left destitute of a spiritual gift. A person who is without a spiritual gift has not the Spirit of God dwelling in him, in a sufficient degree, to save him; he cannot be called a Saint, or a child of God; for all Saints who constitute the Church of Christ, are baptized into the same Spirit; and each one, without any exception, is made a partaker of some spiritual gift.

Spiritual gifts, imparted to the Church, are very numerous, among which may be mentioned the following: Revelations and prophecies; translations of sacred writings from foreign and unknown languages; seeing by the Urim and Thummim, or a Seer's gift; visions, dreams, and the interpretation of dreams; the discerning of spirits and angels; power over devils and wicked spirits; power to counteract deadly poisons, quench the violence of fire, and shut the mouths of ferocious beasts; power over trees, mountains, earth, air, and water; power to heal the sick, lame, blind, deaf, and dumb; to smite the wicked with plagues, famines, and death; to speak with new tongues, or interpret the same; to work mighty miracles, raise the dead, or be translated from earth to heaven. All these, and many others too numerous to mention, are the gifts of God to the Church, through the operation and power of the Holy Ghost, shed forth upon the members thereof.

Each member does not receive all these gifts; but they are distributed through the whole body, according to the will and wisdom of the Spirit. To some is given one, and to some, another: some receive small gifts: others great ones: one member may have only one gift; another may have many; one may have power to speak in the various languages of the nations; another may have a gift to interpret them; one may have a gift to heal the sick, but have no gift of faith to be healed, when he himself is sick; some may have power to heal the sick, but have no power to work miracles, such as controlling elements or laws of nature: some may have power to perform great miracles, but have no power to see visions, or discern spirits: some may be filled with the gift of prophecy, but have no gift to see in the Urim and Thummim: others may have the gift of a Seer, but have no gift to speak with tongues or perform miracles. Some may have all these gifts bestowed upon them, so as to understand them all, and be prepared to detect any spurious gifts, and to preside over the whole body of the Church, that all may be benefited. These spiritual gifts are distributed among the members of the Church, according to their faithfulness, circumstances, natural abilities, duties, and callings; that the whole may be properly instructed, confirmed, perfected, and saved.

For the instruction of all who desire to learn, we shall explain some of the more important spiritual gifts, one by one, beginning with the

GIFT OF REVELATION

In all ages and dispensations, when the Church of God has been on the earth, the gift of revelation has been one of the most important gifts of the Spirit. It is essential to the very existence of the Church; for without it, the Church would become as lifeless as the human body without food, drink, or air. As the mortal body would die and become disorganized without these necessary elements, so the body of Christ—the Church—would die, become disorganized, and cease to exist on the earth, if this essential spiritual gift were taken from it. The gift of revelation is the spiritual food, and and drink, and the very life of the Church. Without it, God never has accepted nor ever will recognize any Church, as His own, in any age or generation, or among any people, nation, or tongue.

The gift of revelation is necessary in the Church to reveal doctrine. Many good principles have been revealed, in different ages, relating to the doctrine of salvation which have been recorded for the benefit of man. But these recorded principles were never intended to supersede the necessity of the revelations of the Spirit in regard to the same subjects. Because the Spirit revealed the doctrine of faith and repentance to the antediluvians, that was no reason why successive revelators, after the flood, should not have the same good principles revealed to them. Because faith and repentance were revealed in the books of Moses, that was no reason why the same should not be revealed anew in the books of Jeremiah, Ezekiel, and in many other inspired writings of the Old Testament. Because Matthew, Mark, Luke, and John, were inspired to write doctrine, that did not hinder Peter, Paul, James, and Jude from being inspired also to write upon the same. Indeed, it is one of the characteristics of inspiration, that the same doctrine is often revealed, over and over again, in successive ages, by successive revelators. The reason why there is a repetition of revelations on the same subject is, not because such subject is wholly unknown, but because there are many other principles connected with it, which are of importance to be revealed, and which could not be manifested with the same good effect, if isolated from principles which were formerly revealed.

Another reason why the same doctrine is revealed over again in successive generations, is, because it may not be as plain to the generations following, as when first revealed; the latter being wholly unacquainted with the circumstances under which it was given. To remove this obscurity, God reveals the same doctrine to successive ages with such explanations, as are necessary to make it plain to the understanding of all. Language is sometimes ambiguous and very imperfect; and especially where sacred writings have been translated from one language to another by uninspired men. The real meaning of the revelator is not always clearly understood; hence arises differences of opinions and great divisions. To remove these evils, the gift of revelation is necessary, to reveal the doctrine over again in language that can be understood; and thus to unite the views of the Saints and make them one.

The gift of revelation is necessary in the Church, not only to reveal in greater plainness what has become partially obscure, by tradition and many other causes combined, but to make manifest doctrine that has been nearly or entirely lost: such as marriage for eternity; the multiplication of the human species after the resurrection; the pre-existence of the spirits of all flesh; the redemption of spirits from prison by the preaching of the Gospel to them; baptism for the dead; the redemption and immortality of the animal creation; and a great variety of other doctrines which have evidently once been understood, as the Scriptures, by references, more or less obscure, indicate. The gift of revelation will therefore reveal and make plain such doctrines as have been lost to the world for ages.

In different dispensations there are generally some doctrines entirely new, such as have not been revealed to any former age. The gift of revelation, therefore, is necessary to point out what doctrines are intended to be peculiar to the dispensation in which they are given. Circumcision was peculiar from Abraham till Christ; the passover and many of the laws and ordinances of Israel, were peculiar during the Mosaic dispensation; the sacrament of the Lord's Supper was peculiar to the Christian dispensation; the gathering of all things in one, in heaven and on earth, which are in Christ, is peculiar to the great and last dispensation of the fulness of times. The gathering of the twelve tribes of Israel, the building of the old and the new Jerusalems, and the preparations for the second Advent, will include many doctrines, ordinances, statutes, commands, and institutions, peculiar to the last dispensation. Therefore, the gift of revelation is necessary to bring forth things both new and old.

The gift of revelation is necessary to make known the callings of God unto men. There are many appointments in the Church; such as those of apostles, prophets, evangelists, bishops, elders, pastors, teachers, and deacons. Without revelation it could not be known whom the Spirit selected to fill these responsible stations. Therefore, without revelation there could be no legal authorities ordained: hence, the Church would necessarily cease from the earth, when the last ones, ordained by revelation, left or departed this life. It is admitted by both Catholics and Protestants, and by nearly the whole of Christendom, that there have been no revelations since the first century of the Christian era: consequently, there could have been no callings to the ministry after that period; therefore, when the ministers who lived at the close of the first century died, the authority and the Church must have ceased from the eastern hemisphere.

The gift of revelation is also necessary to make known the duties of the official members of the Church. In the Christian Church in ancient times, ministers were set apart for missions to various countries by the revelations of the Holy Ghost; they were also dictated by revelation in their daily duties; they were forbidden by revelation to visit certain places which they intended to visit and were commanded to visit certain countries where they had no intention of going. Without revelation, they could neither be called to the ministry, nor act in the same, even if they could have been called. Therefore, take away only this one spiritual gift, and the Church would necessarily cease from the earth.

Another very important spiritual blessing which is necessary to the existence of the Church of Christ on the earth is the

GIFT OF PROPHECY

This gift is a blessing conferred by the Holy Ghost upon many in the Church, and is considered among the best gifts. The apostle Paul exhorts the Church in these words: "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue, speaketh not unto men, but unto God; for no man understandeth him, howbeit in the Spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth, edifieth the Church. I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the Church may receive edifying." (1 Corinhians, xiv. 1-5.)

The gift of prophecy is given to some in the Church, for the purpose of "*edification,*" "*exhortation,*" *and* "*comfort*" to all members thereof. The prophecies uttered by the prophets in the Church are of more benefit to believers than to unbelievers; hence Paul, when comparing the greater usefulness of prophesying than that of tongues, says, "Wherefore tongues are for a sign, not to them that believeth, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe. If, therefore, the whole Church be come together into one place, and all speak with tongues, and there come in those that are unlearned or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth." (1 Corinthians xiv. 22-25.)

From these quotations, we can perceive the very great blessings which believers receive through the gift of prophecy: they are edified, exhorted, and comforted. And even unbelievers, for whom Paul says, prophesying is not intended as a sign, are convinced, by having the secrets of their hearts made manifest, and are constrained to fall down upon their faces, and worship God. When the secrets of their hearts, known by no mortal but themselves, are clearly revealed through the gift of prophecy, it carries a forcible conviction to their minds, that God must indeed be in such prophets.

It has been supposed, by some, that the Prophets in the Christian Church, were merely exhorters, and not revelators of future events or secret things. But, in addition to what we have already quoted upon the nature of this gift, we refer to the following: "Now, brethren, if I come unto you speaking with tongue, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?" (Verse 6.) This passage clearly proves that Christian ministers, not only exhorted, but did actually speak by "*Revelation.*" Again, in the same chapter, Paul inquires, "How is it then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." (Verse 26.) By this, we can perceive how the Christian Church in their meeting worshiped God. Through the operation of the Holy Ghost they received by inspiration, psalms, doctrines, tongues, interpretation of tongues, revelations, and prophecies. By all these gifts the Church were greatly edified; but more especially by revelations and prophecies. By these latter, the secrets of hearts were made manifest, and the hidden events of the future were clearly made known.

Prophets in the Christian Church were very numerous; and they were so anxious to inform the Church of every revelation which God gave them, that they became disorderly and did not wait one for another; several would frequently be relating their revelations at the same time, producing confusion: for this Paul reproves them, and gives them the necessary instruction, as to the manner in which they should deliver their prophecies. He says, "Let the prophets speak two or three, and let the other judge." (Verse 29.) This was much more orderly than for all of them to be prophesying at once. When two or three prophets had, one by one, declared what God had revealed to them, the other prophets, listening, were prepared to judge, whether the prophecies they had just heard, were of God, or were uttered by human wisdom. And in this manner the Church were prevented from being deceived by false revelations and prophecies. Observing this order, and only letting two or three prophets speak, before judgment was rendered, gave their assemblies a better opportunity to remember what was revealed, than to have deferred judgment until all had spoken. Again, Paul says, "If anything be revealed to another that sitteth by, let the first hold his peace; for ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets; for God is not the author of confusion, but of peace, as in all Churches of the Saints." (Verses 30-33.)

If, while one prophet was declaring his revelation to the assembly, another prophet, sitting by, received a revelation, good order required the latter to still keep his seat, until the first held his peace; "for," says the Apostle, "ye may all prophesy, one by one." The fact that several received revelations at the same time, was no reason why they should declare them at the same time. The spirit of prophecy or revelation is not an irrestible spirit that takes away the agency of the prophets, compelling them to speak; but "the spirits of the prophets are subject to the prophets," to be exercised in order, or out of order, as they please.

After the Apostle had named the great variety of spiritual gifts, and had described them, and had clearly explained their indispensable use in the Christian Church, and had pointed out the order to be observed in their exercise, he says, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." (Verse 37.) There were some things which the Apostle wrote, in some of his epistles, about which he merely gives his opinion, and acknowledges that he had no commandment from God in relation to them: but in regard to the order which he laid down, relating to revelations, prophesyings, and the other spiritual gifts, he clearly informs them that it was of God; and exhorts every spiritual man to acknowledge that the great system of miraculous gifts, about which he was writing, was established by "the commandments of the Lord."

To do away from the Christian Church revelators, prophets, and other gifts, is nothing more nor less, than to do away "the commandments of the Lord." The nations of Christendom, for the last seventeen centuries, have had the unblushing impudence to do away these "commandments of the Lord," and to say they are no longer necessary: and yet these same apostate churches, after rejecting these "commandments," have the hardihood to hypocritically and blasphemously call themselves Christian Churches, and Bible-believers; and many millions have believed in their wicked delusions.

It is not the province of weak, frail man to repeal *divine commandments*. The divine commandments in relation to the necessity, order, and use of the spiritual gifts in the Christian Church, can only be repealed by Him who gave them. And as there never has been any repeal law, revoking these commandments, they must remain in full force in the Christian Church whenever and wherever such Church is found on the earth. And all churches who do not believe in, and practice these commandments, are not Christian Churches; for they have rejected both the commandments and blessings of the

Christian institution; none of the powers, characterizing Christianity, are found among them: they are as barren as the fig tree which bore no fruit, and that withered under the curse of the Son of God.

Another spiritual blessing which is of great use in the Christian Church, is

THE GIFT OF TRANSLATING LANGUAGES

This gift comprises a particular department of the more general gift of Revelation. God has revealed many important principles to people of different languages. And that these principles may be more generally useful, He has imparted to some revelators and prophets the power to translate sacred writings from one language into another. The whole earth for many generations were of one language, and during that period the gift of translation was unnecessary. But at the building of the great tower, God wrought a special miracle, by causing the people to forget their mother language, and by giving, in the stead thereof, a variety of new tongues. On that memorable occasion the gift of new tongues was given to the wicked as a curse. This curse has been transferred down through successive ages, until the present day.

When God gives a revelation in any one of these languages, to be written, for the benefit of the nations of different languages, He inspires His prophets to translate such sacred writings, through the power of the Holy Ghost. God gave many revelations to Hebrew prophets, in the Hebrew language. Some of these revelations have been translated by human wisdom into many other languages, and called the Bible. The same revelations have been translated many times by different authors: but no two translations agree. They differ not only in words and style, but also in sentiment, according to the various opinions of the translators. These clashing translations are circulated among the people, as the words of God, when, in reality they are the words of translators; and words, too, selected by their own human wisdom.

The original Hebrew manuscripts and tables of stone on which the revelations of God were recorded, and also all true copies of the same, contained the pure words of God; but any translations of them into another language by uninspired men would not be the words of God, as is clearly shown by each translator, giving a different rendering from any of the others. Therefore, the Bible in English, French, German, Italian, Spanish, Danish, and indeed, in all the languages of the earth, except the original in which it was given, is not the word of God, but the word of uninspired translators. It may be that now and then a sentence of these uninspired translations is rendered in the same words that would be given by an inspired translator. But the people are unable to judge which of these isolated sentences have been rendered in the language of inspiration. Therefore, so far as the uninspired translators and the people are concerned, no part of the Bible can, with certainty, be known by them to be the word of God.

The Hebrew and Greek manuscripts of the Bible from which translations have been made, are evidently very much corrupted, as appears from the fact, that scarcely any two copies are alike in any chapter or verse. The original copies, having been entirely lost to the world for many generations, the learned are under the necessity of translating from such mutilated, imperfect, and, in very many instances, contradictory copies as still exist. This uncertainty, combined with the imperfections of uninspired translations, renders the Bibles of all languages, at the present day, emphatically the words of men, instead of the pure word of God.

In order that the nations may have a perfect standard of salvation, it is necessary that they should have the pure word of God, free from all the imperfections of human wisdom and learning; free from the accumulating errors of ages of successive copying; free from the mutilations and alterations of unprincipled and wicked men; and free from the ignorance and uncertainty, arising from the absence of many lost books.

To remedy all these evils, and give the nations the Old and New Testaments in purity, would require the gift of translation by the inspiration of the Holy Ghost. Such a gift God gave to the great Prophet of the last days—Joseph Smith.

He was inspired of God to translate the Scriptures, and to reveal some of the lost books; such as, the prophecy of Enoch, the Book of Abraham, the Revelation to Moses, not included in the five books called the Pentateuch, and some other revelations not now in the Bible. By this great gift of the Spirit, he translated the Book of Mormon from the original language of the ancient inhabitants of America—a language entirely unknown to human wisdom at the present day. By this gift, he translated the Book of Abraham from Egyptian papyrus, taken out of one of the catacombs of Egypt. By this gift, he translated from parchment a sacred revelation concerning the apostle John and his great mission to "prophesy again before many peoples, and nations, and tongues, and kings." (See Revelations x. 11.)

This same gift of translation was enjoyed by the prophet Daniel, when, by the power of the Holy Ghost, he translated the unknown writing which the visible hand of a supernatural being inscribed upon the wall in the presence of Belhazzar and his wicked associates.

The same Spirit which enables the servant of God to speak in a language unknown to himself, gives the interpretation or translation. If the Spirit can control the tongue to make it utter the words of an unknown language, it certainly can make known the meaning of the words uttered. Paul, in enumerating the spiritual gifts, informs us that to one is given tongues, and to another the interpretation of tongues. Sometimes one person has both of these gifts: hence, Paul says, "Let him that speaketh in an unknown tongue, pray that he may interpret." If an unknown tongue, spoken verbally, can be interpreted by the Spirit, then an unknown tongue written can be interpreted or translated, by the same Spirit. The Spirit is perfectly acquainted with every language and tongue upon the earth; and it is as easy for the Spirit to speak through a man one language as another; and it is as easy for the Spirit to use a man's tongue to speak words and sentences in an unknown tongue, as to use his tongue in speaking the words of a new revelation in his own language. The same Spirit that confounded the language at the tower of Babel, could, in one moment, restore to all the inhabitants of the earth an entirely new language, such as was spoken in the beginning. Indeed, the day will come, after the destruction of the nations of the wicked, that the Lord will give the people a pure language.

Hear what the Lord says, by the mouth of Zephaniah the prophet, "My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured by the fire of my jealousy. For then will I turn to the people *a pure language,* that they may all call upon the name of the Lord, to serve Him with one consent." (Zeph. iii. 8, 9.) This prophecy clearly proves that every man, left on the earth, will, in that day, be blessed with a new tongue. All the old tongues, originating at Babel's tower, will be done away. The curse of old languages and mother tongues will be removed. The new tongues will be "a pure language"; such as God gave to Adam at the beginning. These will be "the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began"; hence, the pure language spoken in the morning of creation must be restored. It was taken away by a miracle, and it will be restored by a miracle. Till then, the supernatural gifts of tongues, interpretation of tongues, and translations, will be needed: after that day of perfection comes, they will cease, as was predicted by the apostle Paul. Then all the inhabitants, remaining on the earth, will pray in the same pure language with one consent.

When the greatness of the dominion under the whole heaven shall be given to the Saints of the Most High, it will be indispensably necessary to the high state of intellectual and moral improvement which will characterize that happy period, that all the earth should be of one language; and that the divine laws, emanating from Zion—the city of the great King—should be as pure and free from human wisdom as when they were first uttered by the mouth of the Holy One. In that day, Bibles in different languages, translated by uninspired men, will be obsolete and uncalled for, and will only be exhibited as specimens of Babylonish folly.

Among the choice blessings of the kingdom of God, may be mentioned,

THE SEER'S GIFT; OR THE GIFT OF SEEING WITH THE URIM AND THUMMIM

This gift is a peculiar manifestation of the Spirit to the natural eyes, as well as to the mind. The Urim and Thummim is a stone or other substance sanctified and illuminated by the Spirit of the living God, and presented to those who are blessed with the gift of seeing. All Saints cannot see by the illuminations of the Urim and Thummim; but, as we have already said, "to some is given one gift, and to some another." Aaron and the firstborn of his sons who were high priests after the Levitical order, were blessed with this choice gift. And the Lord commanded that the Urim and Thummim should be inserted in the breastplate worn by the high priest. Four rows of precious stones, upon which the names of the twelve tribes of Israel were engraved, adorned the breastplate: these stones were set in gold; and the breastplate was attached by gold rings to a richly wrought ornament, called an ephod.

The Urim and Thummim was the most important part of the breastplate: the other portions, it is true, were not only ornamental, but highly significant of the important office of the high priest as judge in Israel. But it was the Urim and Thummim which emphatically constituted the breastplate, a "*breastplate of Judgment.*" Hence, the Lord, after having described the pattern of the ephod and breastplate, said to Moses, "And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." (Exodus xxviii. 30.)

How Moses first obtained this Urim and Thummim is not revealed: but it is mentioned in this passage, as an instrument already in his possession. It may have been given to him by the Lord upon Mount Sinai, or it may have descended to him from his ancestors.

It was through the Urim and Thummim that Aaron was prepared to judge the twelve tribes. In all difficult cases, arising between man and man, Aaron asked counsel of the Lord by looking in this sacred instrument. Thus he bore "the judgment of the children of Israel upon his heart before the Lord continually." The revelations by the Urim were indispensably necessary to the office of a judge over Israel.

After the death of Aaron the ephod and breastplate containing the Urim and Thummim descended by birthright to his son Eleazar; and he became a judge over Israel. Even Joshua, who succeeded Moses, as a great commander and leader of Israel ,was commanded to inquire of the Lord through Eleazar the priest, who was to get revelations for him by the Urim. This is plainly taught in the following passages: "And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel be obedient. And he shall stand before Eleazar the priest, who *shall ask counsel for him after the judgment of Urim before the Lord*: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation." (Numbers xxvii. 18-21.) Thus it will be seen, that all Israel went out and came in, and were governed by the revelations of the Urim.

Just previous to Moses' death, he blessed all the tribes of Israel, naming the most important blessings which should characterize each, "And of Levi he said, *Let thy Thummim and thy Urim be with thy Holy One*." (Deuteronomy xxxiii. 8.) It is evident that Moses considered this sacred instrument to be one of the most important blessings given to the tribe of Levi; and for this reason, it was placed first on the list of blessings enumerated for that tribe. All the rest of the tribes were to receive revelations by the Urim and Thummim through the priesthood of Levi. But there was evidently danger, lest the Levites should prostitute the sacred use of this holy instrument to trivial and unholy purposes; and by so doing, the gift which was intended as a great blessing, would become a great curse: to prevent this, Moses uttered the command I have just quoted; namely, "Let thy Thummim and thy Urim be with thy Holy One." They were to appeal to the Holy One, when, and for what purposes to use this divine instrument: they were not to desecrate its use contrary to the will of the Holy One, by inquiring for things which would be improper or forbidden.

Because of wickedness, it was often the case that the Lord would not answer the inquiries made of Him. We have an instance of this in the case of Saul, the king of Israel, after his apostasy. "When Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." (1 Samuel xxviii. 6.) And even before Saul's apostasy, when Jonathan, his son, ignorantly transgressed the oath of his father, the latter could not receive any answer from God, until he called his son to an account. On this occasion, the priest said to Saul, "Let us draw near hither unto God. And Saul asked counsel of God, Shall I go down after the Philistines? Wilt thou deliver them into the hand of Israel? But He answered him not that day." (1 Samuel xiv. 36, 37.) Because the Lord did not answer, Saul knew that there must be someone who had sinned; when the people were righteous, and they inquired of God about anything which was proper, they always expected to receive an answer.

It has, by some, been supposed that the Urim and Thummim was only to be used in the temple. But we find Abiathar, the priest, fleeing from the city of Nob, and carrying an ephod in his hand; and he came to the city of Keilah, where David was sojourning. And David "said to Abiathar the priest, Bring hither the ephod. Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? Will Saul come down as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up." (1 Samuel xxiii. 9-12.) Now the Ephod was always worn in connection with the breastplate; there is, therefore, every reason to believe that the Urim was used in this instance of inquiry. There were "fourscore and five persons that did wear a linen Ephod" of the priests who lived in the city of Nob. These, most undoubtedly, had the Urim by which they could inquire of God. (See 1 Samuel xxii. 18.) The priest who dwelt in the house of Micah, in Mount Ephraim, had an Ephod and a Teraphim, and could inquire of God. The five spies of the tribe of Dan employed this priest to inquire of the Lord for them. "And they said unto him, ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous. And the priest said unto them, Go in peace; before the Lord is your way wherein ye go." (Judges xviii. 5, 6.)

In the days of Ezra and Nehemiah certain priests, of the children of Barzillai, sought to find their genealogy registered but could not. Therefore, were they, as polluted, put from the priesthood. And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim." (Ezra ii. 61-63: also Nehemiah vii. 63-65.) During the captivity of the Jews in Babylon, it appears that they were deprived of this sacred instrument: but immediately after their restoration, they saw the need of the Urim, to ascertain genealogies, where they had been lost.

Hosea the prophet foretold the future calamities of Israel, among which he predicts the loss of the Ephod and Teraphim. He said, "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an Ephod, and without Teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king: and shall fear the Lord and His goodness in the latter days." (Hosea iii. 4, 5.) Many long centuries have rolled away, since this prophecy commenced its fulfilment. The Ephod, with its breastplate of judgment, containing the Urim and Thummim, has been absent some two thousand years. But as the "latter days" have come, in which great blessings are to be given to Israel, as predicted in the fifth verse, God has again restored the Urim and Thummim to the great Seer of the last dispensation—Joseph Smith. By this sacred instrument, he translated that divine and holy record, the Book of Mormon, or the sacred history of ancient America.

Jethro, Moses' father-in-law, was a descendant of Abraham, and a priest of the Most High God, not after the order of Aaron, but after a higher order. He was a priest of the descendants of Midian, who was the fourth son of Keturah, one of Abraham's wives. The Midianitish priest came into the camp of Israel and gave Moses the pattern after which to organize the whole nation for the proper administration of their theocratical form of government. And Moses did all things as he was directed by this great priest. After which Moses requested him to go with Israel, but Jethro (or Hobab) said unto him, "I will not go; but I will depart to mine own land, and to my kindred. And he said, Leave us not, I pray thee: forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes." (Numbers x. 30-31.) How could Jethro benefit Israel in their wanderings in the wilderness? By being to them as eyes; that is, by being their Seer. There is but little doubt, from what is recorded, that Jethro had the Urim, or the Seer's divine instrument, through which he could inquire of God; hence, the anxiety of Moses to retain him in the camp, that he might be as eyes to Israel during their long and tedious journey in a solitary and frightful wilderness.

In the revelation to John on Patmos, Jesus says, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it." (Rev. ii. 17.) Now there must be something connected with this stone of more value than the new name written in it. There is undoubtedly a power connected with it, of the same nature as that attending the Urim: or the stone itself will be a Urim and Thummim to the person to whom the new name has been given, and to none others. Each can see in his own white stone, but cannot discern anything in the others. Joseph the Seer, in his interesting history, says, that this white stone will be a

Urim and Thummim. He also says, that the "*sea of glass,*" upon which John saw the Saints standing, will be the earth in its sanctified and immortal state; and that in this glorified state, it will be a Urim and Thummim to all the celestial inhabitants who dwell upon it. If a small stone or other material in Aaron's breastplate could be made, by the power of God, to shine forth and illuminate the vision of the Seer; then, by the same power, the whole earth could be filled with the Spirit of God, and be made to shine with celestial glory, like the sun in the firmament of heaven. The glorified inhabitants, of a glorified world, would thus have the means of beholding all kingdoms and worlds of an inferior order.

The "*silver cup*" which Joseph in Egypt commanded the steward to put in Benjamin's sack, in order to try his brethren, was, most probably, sanctified as a Urim and Thummim to Joseph. Hence, Joseph commanded the steward to pursue his brethren, and say to them, "Is not this it in which my lord drinketh, and whereby indeed he divineth?" And when Joseph's brethren were brought back, he said unto them, "What deed is this that ye have done? Wot ye not that such a man as I can certainly divine?" (See Gen. xliv.) It would be no more difficult for the Lord to sanctify a "Silver Cup," and cause it to be endowed with all the properties of the Urim, than to sanctify a stone or any other material for such a holy purpose. It was the gift of seeing in these holy divine instruments which, without doubt, constituted the difference between a seer and a prophet. The former being a prophet with the additional gift of the Urim; the latter being a prophet without the aid of that divine instrument. Pg. 47

The next spiritual blessing which will be considered is,

THE GIFT OF VISIONS AND DREAMS

It has seemed good unto the Almighty to reveal to His people, in all ages, many glorious and important principles, through different gifts. Sometimes these revelations are given by His own voice; at other times, they are manifested by the voice of angels; sometimes they are whispered by the voice of inspiration; at another time, they are unfolded to the sight through the Urim; sometimes, through some miraculous providence, and at other times, through heavenly visions and dreams. God spake by the mouth of Joel the prophet, saying, "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." (Joel ii. 28.) This same prophecy was quoted by the apostle Peter, on the day of Pentecost, who declared that the Spirit which Joel spake of, might be received by all nations and generations, on conditions of obedience to the Gospel.

In addition to making both men and women of all flesh, prophets, it is most emphatically declared that the "old men shall dream dreams, and the young men shall see visions." Great things are often revealed in this manner. God came and talked with King Abimelech, by which he learned how to preserve himself and all his house from a sin which would have brought death upon them all. (See Gen. xx.) Many visions and dreams were given to Abraham, Isaac, and Jacob. The promises made on these occasions were exceedingly great, and have been esteemed of the same importance, as those made through other gifts. The lives of Israel and the Egyptians were saved by the revelations given through dreams, and their interpretation by Joseph.

Nebuchadnezzar, though a wicked king, had a most remarkable dream, which after awaking, he could not recollect. Daniel had the same dream revealed to him, and the interpretation, by which the lives of all the wise men of Babylon were spared from the anger of the king. Daniel, by dreams and visions, obtained a correct knowledge of the future kingdoms and governments of the earth, even down to the end. Isaiah, by vision saw, the Lord sitting upon His throne, and His train filling the temple.

The Christians of the first century were continually led by dreams and visions. By revelations given in this manner, they were forewarned of many dangers; they escaped many calamities; and their lives were often very miraculously preserved. The great revelation given to John on the Isle of Patmos was manifested to him by a vision.

The spirit of man has eyes, as well as his body. The eyes of the spirit are in conjunction with the eyes of the body. When things are seen naturally, the eyes of the spirit behold through the instrumentality of the bodily eyes. When things are beheld spiritually, the spiritual eyes discern without the aid of the natural eyes. Hence a blind man can see spiritually, though he may be perfectly ignorant of the process of natural seeing. So likewise, millions may see naturally, and yet be perfectly ignorant of the process of spiritual seeing. As the blind man can form no idea of the beautiful landscape, or of the nature of colors or light, for want of experience; so likewise, a natural man who has never seen anything by vision, knows not the nature of spiritual light; neither does he understand how his spirit can look upon the past or the future, or gaze upon that which is out of the reach of the natural eye. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (1 Cor. ii. 14.)

If a spiritual man declares to a natural man that he has seen what will take place, at a future time; or that he has beheld something beyond the reach of the natural eye, the latter will immediately begin to doubt the possibility of such a thing. He will say, "How can this be? It is contrary to the laws of optics and the nature of light to see the future, or to look through opaque bodies." It is all foolishness to him. Because he has never experienced a spiritual vision, he doubts the philosophy of such a mode of seeing. He does not realize that there is a more refined and powerful substance, than that of the natural light, which is copiously diffused through all nature. He does not realize that this living subtle fluid can penetrate bodies opaque to the natural light, with the same ease that light penetrates transparent bodies, or the distant regions of space. He does not realize that this quickening, powerful fluid, after having penetrated opaque bodies from a distance, can proceed to the spiritual eyes and produce a sensation of vision on them, with as much force, and with greater certainty, than what is produced by the natural light upon bodily eyes.

Bodies which are opaque to the natural light, or which will not admit its transmission, are not opaque to spiritual light, but are perfectly transparent to it, and will admit its rays with the most perfect freedom. Spiritual light can pass through worlds hundreds of thousands of miles in diameter with greater ease than the electric fluid passes over the telegraphic wire, or to complete its circuit, returns thousands of miles through the solid earth to the place of its generation. As the electric fluid passes through bodies opaque to the natural light, and conveys its message thousands of miles almost instantaneously, so does the still more powerful spiritual fluid convey its message from continent to continent, from heaven to earth, from world to world, in a twinkling of an eye, or with a velocity far greater than that of light. No substances are non-conductors or opaque to it. All that is necessary is to have the spiritual telegraph, or in other words, the spiritual eyes in a proper condition to receive the impression; and worlds with all their glorious contents, are exposed to the enraptured vision; and man finds himself in possession of another sense, more powerful, more extended, and more glorious, than all the other senses combined.

It is difficult for the natural man to conceive of the existence of this greater sense or faculty of the mind, unless he has experienced, in a degree, these supernatural illuminations. A man who was born perfectly deaf and blind could not form the most remote idea of sounds, music, shades, colors, and the perception of distant objects: the whole world of light and sounds, would be perfectly shut out from his view. If he were told that his fellow man was blessed with two additional senses, by which he could discern objects at a distance, he might assent to the declaration, though the assertion would be altogether incomprehensible to him; he would wonder how it was possible to perceive objects beyond the reach of the hand, or how men could communicate their thoughts to one another, by speech or sound. Perhaps, he might suppose, that sound was like a jar on the body; but then, the mystery to him would be, how men could jar one another's ears, when many yards apart. Again, he might suppose light to affect the eye at a distance, something similar to what heat, at a distance, affects the body: but it would be mysterious to him, how light could affect the eye, when the luminous body was scores of miles distant. As to what was meant by a variety of colors, he could comprehend nothing, though it should be explained to him all his life. He might suppose differences of color to be like differences of temperature, or like the differences of the velocity of currents of water or wind.

If the man who was thus born deaf and blind, and who could comprehend nothing only what he learned by smelling, tasting, feeling, and reflection, were suddenly to acquire his sight and hearing, these two senses, entirely new to him, would pour into his mind a vast world of new ideas: he would find himself possessed of original faculties which had lain dormant from his birth—faculties with which he was entirely unacquainted, until new circumstances brought them into exercise. So it is with the man whose eyes are opened to see visions: he learns for the first time in his life that there are other faculties in man, besides the five senses—faculties of a far superior nature—faculties as new to him as sight to the blind, or hearing to the deaf. He now understands what was before incomprehensible: he now can gaze upon things within the bowels of the earth, as well as upon its surface: he now finds himself beholding the past or the future with the same ease, as he formerly beheld the present: he now can look upon spirits, upon angels, and upon God, without any more effort than to look naturally upon man or upon the natural things of creation. Dark bodies and worlds are no longer dark to him, but they are full of light, and as transparent as the pure atmosphere of heaven. He beholds with the greatest astonishment! He gazes with rapture and delight upon the untold glories of the world of spirits, and upon the inexhaustible riches of the great universe of God. A dormant faculty is awakened in him which he had no idea he possessed; he is a wonder to himself: a world of new ideas and knowledge rushes upon his vision: he is overwhelmed with the greatness, and magnificence of the scenery; and when the vision is withdrawn, he finds that it has been too much for mortality to endure, without being overpowered. Hence, the visions of Daniel overcame his strength, prostrated his body, and made him for several days sick.

Spiritual seeing will no doubt be the method of seeing in a future state. The eyes of the celestial body, being quickened and enlightened by the power and light of the Holy Ghost, will, at all times, be prepared to behold the wonderful works of God, and gaze upon the glories of the universe. The eyes of mortality behold objects on this side of the vail, according to the laws of natural light; the eyes of immortality will behold objects on both sides of the vail, according to the laws of both natural and spiritual light. And as the laws of spiritual light are immeasurably greater and more diversified in their range of operations, so spiritual eyes, adapted to these laws, will have their field of vision proportionably enlarged. Natural eyes now behold some few things in their gross and more tangible forms; spiritual eyes will then behold things in their more refined and recondite condition. Mortality beholds only some of the outward effects of nature; while immortality will look, not only upon the effects, but upon the causes also. The eyes of mortality view only the exterior or surfaces of bodies from which the natural light emanates; the eyes of immortality will pierce the interior also, and behold the minute, yet powerful workings of the elements from which the spiritual light emanates.

In a future state, the capacities of the mind will be developed and enlarged, in proportion to the increased facilities for acquiring knowledge. An enlarged vision would be of but very little service, without a corresponding enlargement of the mind. But the same Spirit which quickens the eyes of the immortal body will also quicken the immortal mind which inhabits that body. If the immortal eye, at one glance, can behold all the elements and particles of a world, with their infinitely varied operations, the immortal mind will be able to comprehend the scenery, and to remember the world of new ideas thus poured in upon it.

The day is to come, when the knowledge of God will cover the earth as the waters do the great deep; when no man shall say to his neighbor, know ye the Lord, but all will know Him from the least unto the greatest. To prepare the way for that great day of knowledge, the Church of God must be restored in the latter days; the Saints in that Church must be filled with righteousness and with the Holy Ghost; the miraculous signs and spiritual gifts must be restored to them; and they must increase in these gifts and powers, more and more, until they grow up from babes and children in Christ to be perfect men in the kingdom. And when they have been sufficiently perfected by these gifts, and the wicked have all been destroyed out of the earth—then the Spirit of the Lord, as Joel predicted, will be poured out upon all flesh who are counted worthy to remain; and the whole earth, in that day, will be inhabited by Prophets, Seers, and Revelators, having dreams, visions, and heavenly powers; communing with angels, with glorified men, with God the Father, and with His Son Jesus Christ; gazing, by visions, upon heaven, and upon the heaven of heavens, that the knowledge of kingdoms, and glorified worlds may be multiplied upon them till they shall be overwhelmed with eternal light and truth, as the channels of the mighty deep are overwhelmed with the ocean floods.

By visions, things unlawful to be uttered, have been shown to man. Indeed, things which were unutterable have been revealed and understood by the power of the Holy Ghost. Some might suppose that things which could be seen and understood while in the spirit could be uttered or expressed to the understanding of others; but such is not always the case. There are many mysteries which, though they might be well understood by the light of the Spirit, yet could not be comprehended by the natural mind; for the natural man cannot know the things of the Spirit; they are only to be spiritually discerned. Indeed there are many natural things, understood by the learned, which are unutterable to the learned. How could an algebraical problem be uttered or expressed to the understanding of one unacquainted with algebra? How could the intricate and profound problems, solved only by the aid of fluxional quantities, be uttered or expressed to the understanding of those wholly unacquainted with the higher calculus? It may, with the greatest propriety, be said, that the deep mysteries, unfolded by the powerful aid of the analytical calculus, are as inexpressible to the unlearned, as the profound mysteries of heavenly worlds, beheld in vision, would be to the natural man. No language could be so framed as to convey to him an understanding of what a spiritual man could easily comprehend by vision. To see naturally is a great gift; but to see spiritually is incomparably greater; the former is extremely limited in its field of vision; the latter pierces the universe.

Having, in this chapter, treated upon several of the most prominent spiritual gifts, the reader will be able to clearly discover the vast difference between the religion of heaven, as revealed in the Bible, and the false religions of the nineteenth century. He will perceive that the Bible religion of the ancients differs as much from Protestant and Catholic religions, as heaven differs from hell, or as the light of the noonday sun differs from midnight darkness.

Let me entreat you, dear reader, to compare ancient religion with the modern religions of Christendom. And you will not find the least resemblance in power, and scarcely any in form: the former is as much superior to the latter, as the most choice, delicious food is to husks and chaff. Where can you find a church with the least spiritual gift, promised in the word of God? Where can you find one of the miraculous signs promised to believers? Where can you find the Revelator, or the Prophet, or the inspired Translator, or the Seer with his Urim and Thummim? Where can you find the man of God who, by the power of the Holy Ghost, can see visions or dream dreams, or interpret the same by inspiration? Where are your inspired men, your speakers with unknown tongues, your inspired interpreters, your discerners of spirits or beholders of angels, your elders to heal the sick, your men of God to control the powers of nature? Modern Christianity answers, NOWHERE; they are not to be found among the Catholic, Greek, or the Protestant churches. All are as dead in regard to the promised Spiritual Gifts as the putrid carcasses, smoldering in their cemeteries.

Do you inquire, dear reader, whether there is a Church on the whole earth who believes in, and prays for, and enjoys these great Bible blessings? We humbly reply, yes. The Church of Jesus Christ of Latter-day Saints is such a Church, and the only Church who has the Bible religion with its forms, its ordinances, its commandments, its blessings, and its heavenly powers. Do you desire, with all your heart, to enjoy the society of the people of God, and be made a partaker with them of these spiritual gifts? If you do, remember that there is one way only for you to obey, with an honest heart, the Gospel, as clearly set forth in the first four chapters of this series. If you do this, you shall be saved; if you do it not, you cannot escape damnation; for this is the firm decree of Him who cannot lie.

15. *NECESSITY FOR MIRACLES*

Miracles are indispensable to the existence of the Christian Church. This is the great proposition to be demonstrated in this chapter; and the sacred scriptures will be the evidence on which the demonstration will be founded. The importance of this proposition none can deny: it involves the question of the very existence of the Christian Church on the earth, during many centuries past; for if the proposition be established, the whole of Christendom who limit the miraculous gifts to the first age of the Christian era, is without a Christian Church. No subject could be proposed of more overwhelming importance! The investigation, therefore, should be conducted by the reader in the most candid, calm, and dispassionate manner: he should carefully weigh in the balances of divine truth, every evidence and argument adduced, so as to give such a decision as will tend to the salvation of his soul. To this end, he should free himself, as much as possible, from every prejudicial or traditionary influence; and approach the all-important subject with a humble, prayerful, contrite heart, seeking for the light of the Spirit which guides into all truth.

The classes of miracles which distingush the Church of Christ from the churches of men are those designated and promised in the Gospel. We have already named some of the most prominent miraculous gifts promised to the Church; and have proved that they are essential to the existence of Christianity. But as the promises of the Gospel are great, and its miraculous gifts numerous, it is of the greatest moment that the subject should be thoroughly investigated, and clearly understood; otherwise, there is great danger of embracing the popular delusions of apostate Christendom, under the fatal supposition that we are embracing Christianity.

Jesus, after his resurrection, appeared unto the eleven Apostles, and said unto them, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark xvi. 15-18.) The preaching of the Gospel to every creature was to divide the whole world into two great classes—believers and unbelievers: the former were to be blessed with *salvation* and *signs;* the latter were to receive *damnation.* Not only the Apostles, but all believers throughout the world were blessed with these promised signs. This is evident from the twentieth verse, "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." If any believers had failed to receive the promise, the word would not have been confirmed to them. It was not confirmed in a few instances only, but they "*preached everywhere,*" and in all places the believers received the promised blessings.

The believers were not left in suspense or doubt in regard to the truth of the doctrine which they embraced; but each received a confirmation of his faith by enjoying for himself the signs. To see the Apostles in the possession of these gifts was not sufficient: each needed a confirmation greater than merely seeing others perform miracles: to see certain powers manifested through others, would not wholly remove the doubts in one's own mind, so as to know whether such powers were genuine or spurious, or whether they were from God or from some other source. And even though one were fully convinced that the miraculous powers, enjoyed by others, were of God, yet he would need a confirmation that his own faith was genuine. A wicked man or an unbeliever may see others enjoy the promised blessings, but this does not make himself a better man. Therefore, each needs these promised signs, in order that he may know that his own faith is acceptable to God. Indeed, unless he enjoyed the signs, he would most positively know that he, himself, was an unbeliever, and numbered with that class which Jesus said should "*be damned*."

Therefore, the great and almost exclusive object of the signs and miracles of the Gospel is to confirm, not unbelievers, but believers, and to edify and perfect them for their future state, giving them the most infallible knowledge that their faith is true and genuine.

The corrupt apostates and false teachers of the last seventeen centuries have taught their followers that the miraculous signs were only intended for Christians of the first century, in order to establish the divinity of the Christian religion; and that when they had accomplished the object for which they were given, they ceased and were no longer necessary. Such assertions are absolutely false, and in direct opposition to the scriptures, and without the least shadow of proof. It is a wicked, malicious lie, invented by Christendom, to cover up and hide their own dark, corrupt, soul-destroying apostasy from the people.

These apostate teachers found themselves destitute of all the great, grand, and most glorious gifts of the Holy Ghost; they found themselves stripped of all the powers, signs, and miracles of the Gospel: and in this naked, disgusting, powerless, apostate condition, they saw that there was no possibility of saving their rotten, abominable, anti-Christian churches from crumbling to utter ruin, unless they could invent some excuse for the absence of the Gospel gifts: it was for this hell-deserving purpose, and for this alone, that they invented this heaven-daring lie, blasphemously asserting that all the great characteristics of Christianity—all the heavenly powers of the ancient Gospel—all the signs promised to believers—all the manifold miraculous gifts of the Holy Ghost, were entirely unnecessary. Strange to relate! This blasphemous lie was believed by millions, without the least particle of evidence. Shameful and disgracing as it was, it was their only subterfuge—the only cloak for their awful apostasy.

But in those early days of the apostasy, the Bible was not read by the common people; therefore, they were unprepared to detect the cunning lies invented by their priests. And before copies of the Bible were multiplied by the discovery of the art of printing, the dreadful delusion had spread and become so popular, that whole nations were drawn into the fatal deception.

When at length the scriptures were printed, and the people could read for themselves, some clearly beheld the apostate condition of all Christendom; but how to remedy the matter they knew not. To turn again to Christianity, and believe in the necessity of ancient Bible religion, would subject them to the derision, contempt, and persecution of the popular apostate churches. To withdraw themselves from the "Whore of Babylon"—the Catholics, or from her "harlot daughters"—the Protestants, would be very unpopular. Therefore, under these conditions, millions have continued to cling to these monstrous impositions, even to the present day. To say that the people do not know any better would be an insult to their judgment; for can they not read? Can they not see on almost every page of the New Testament a description of the signs and gifts which characterized the Christian Church so long as it was on the earth? Who, then, that can read the Bible, can be so entirely devoid of all common sense, as not to perceive that the whole of Christendom is as destitute of Bible Christianity, as the idolatrous Pagans? We will not insult Bible readers by telling them that they have not discovered the apostasy: they have perceived it: they are not ignorant of the dreadful fact; and herein is their condemnation, because they love popular darkness more than they love Bible light.

If there be any honest-hearted person, however, who has never read the promises of Jesus, and who desires to know what ground there is for believing that miraculous signs are necessary in all ages, we most cheerfully present to him our evidence and reasons.

First, miraculous signs should be claimed in all ages by the believers in the Gospel, because Jesus promised them, and has never intimated any repeal of that promise. All Gospel promises should be claimed by Gospel believers, until divine revelation repeals them. For instance, in the same verses, where Jesus promises these *signs,* he also promises *salvation.* As both of these Gospel blessings are promised, both should be claimed. None have the right to hope for the promised salvation who have not the promised signs. Indeed, those who have not the signs, are not believers; and, therefore, instead of having a right to salvation, Jesus says expressly, that all such "*shall be damned.*"

Second, Miraculous Signs and gifts should be claimed in all ages, by believers, because they are, not something exclusive and separate from the Gospel, but the most prominent and essential parts of it. The Gospel consists of certain commands to be obeyed, and of certain blessings to be received: of these latter, the miraculous gifts form, by far, the major part. The commands alone do not constitute the Gospel; neither do the blessings alone constitute it. But the Gospel is composed of both: both are in full force, until the whole or some parts thereof, are repealed by divine revelation. To do away the least blessing or command of the Gospel, is to do away the Gospel itself. The miraculous gifts of the Holy Ghost are as much a part of the Gospel, as faith, repentance, baptism, or remission of sins.

To say that miracles were merely given, in the first century, to establish the divinity of the Gospel, would be virtually saying that one part of the Gospel was given to establish another; or that the *Gospel power* was given to merely establish the *Gospel form;* and that when the form was established, the *power* ceased. But if only that part, called the form, remains, then the world is cursed with a perverted gospel, or with another gospel strikingly different from the one enjoyed in the first century.

After the divinity of the Christian religion was established, during the first century, is it not exceedingly strange that the Gospel should be considered unnecessary in all succeeding ages? Strange though it be, yet such have virtually been the assertions of apostate religionists: they have unblushingly declared that the miraculous Gospel preached and enjoyed by all the ancient Saints, has been entirely unnecessary during the last seventeen centuries.

The apostle Paul calls the Gospel, "THE POWER OF GOD unto salvation," and clearly enumerates its various miraculous powers, and shows that they are indispensable to "the perfecting of the Saints." But Christendom now tells us that the Gospel of power which the great apostle preached was necessary in its first introduction, but having accomplished its object, it ceased; and that now they have a gospel without such blessings, and pretend that it has the same power to save as the one that Paul preached. But hear, O ye apostate teachers, the terrible denunciation of Paul that rests upon your guilty heads. "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other Gospel unto you than that ye have received, let him be accursed." (Galations i. 8, 9.) The Gospel that Paul preached, and which the Galatians received, was a miraculous one, consisting of certain commands which they obeyed, and of certain signs received. All who preach a different one, though they be angels from heaven, will be accursed.

Third, the miraculous signs should be claimed in all ages, because they would be equally as beneficial to the believers in one generation as in another. Modern Christendom assert that they were given, not so much for the benefit of believers, as for the convincing of unbelievers, and for the establishing of the divinity of the Christian message, that the world might distinguish the true Church from every other Church. It is very evident, however, that this was not the principal object of the signs. "These signs shall follow them who believe. In my name," says Jesus, "*they shall cast out devils.*" Although this power might, in certain cases, convince the unbelieving world, yet it is by no means to be supposed that this was the principal design. Devils and unclean spirits frequently took possession of the human tabernacle, tormenting individuals in various ways. Jesus promised believers that they, in his name, should cast them out. Now one object which Jesus had in view in granting this power was to benefit the one possessed. Another object was to confirm the believer, that they, by having power over the devil in this life, might be more fully assured that they should obtain a complete victory and final triumph over him in the world to come. That person who cannot obtain power in the name of Jesus to cast out devils in this life has great reason to fear lest the devil shall have power over him in the next. What assurance has anyone that he shall obtain a complete salvation from the power of the devil, when his spirit shall leave the body, if he cannot claim the promise of Jesus, and cast him out while in this world? One of the purposes, then, which Jesus had in view in bestowing this blessing, was that believers might learn to prevail against the devil before they should enter the invisible world of spirits. And another purpose, as we have already named, was to deliver the unhappy demoniac from his miserable and wretched condition, and set him free from the grasp of this awful monster.

Now both of these purposes are just as essential for the good of mankind in this age as in the first age of Christianity. It would be equally as essential for a man who is possessed of devils, in this age, to be liberated, as it was in any former one. And it would also be equally as essential that a believer should learn to command the devil in the name of Jesus, that he might obtain a complete victory over him in all things, as it was for ancient believers. Therefore, as there is no Scripture to do away with this promise, nor any reason to prove it unnecessary, it must be intended for believers of all ages, until the devil is bound.

"*They shall speak in new tongues.*" The benefit of this miraculous sign is obvious to everyone. If a servant of God were under the necessity of acquiring, in the ordinary way, a knowledge of languages, a large portion of his time would be unprofitably occupied. While he was spending years to learn the language of a people sufficiently accurate to preach the glad tidings of salvation unto them, thousands would be perishing for the want of the knowledge. If he could be endowed immediately by the power of the Holy Ghost to speak in any language necessary, how much laborious study would be avoided; how much time would be saved that could be occupied more usefully in the spread of the Gospel; how much more accurately would principles be expressed, when, not only the ideas, but the language itself, is given by the Holy Ghost. How vastly superior is God's plan of qualifying His servants to preach in different languages and tongues, to the plans adopted by modern divines! The servant of God is qualified in a moment, as it were, to preach by the inspiration of the Holy Spirit in the language of any people to whom he may be sent; while modern divines will throw away years in acquiring the knowledge of a language; and when they have acquired it, they cannot preach in it by the inspiration of the Holy Ghost, but are still dependent upon their own learning and wisdom.

In one day the unlearned fishermen of Galilee acquired a more extensive qualification for preaching in the different languages of the earth, than all the various grades and ranks of clergymen who have disgraced the name of Christianity on the eastern hemisphere for the last seventen centuries. The gift of tongues was not confined to the ministers of Christ alone, but it was bestowed liberally upon the private members of the Church. Indeed, it was one of the signs promised to believers throughout all the world.

That the principal use of this gift was to preach the Gospel to people of different tongues anod languages, we presume no one will deny. And that there was another benefit, derived through the medium of this gift, is also evident. The members of the Church were confirmed and strengthened in their faith by the enjoyment of this gift. Jesus had promised this miraculous sign, among many others, to believers; if they had failed to receive the blessings, they would have had reason to doubt whether they were true believers; but when they received new tongues, together with all other promised blessings, they were no longer in doubt, but were assured, not only of the truth of the doctrine, but that they themselves were accepted of God.

The benefits to be derived from this gift are as essential in this age, as in the first age of Christianity. It is as necessary that people of different languages should hear the Gospel now, as in early ages. It is also as important that believers should be confirmed by this gift now, as it ever was. Therefore, as there is no scripture to limit this gift to the early Christians, and no reason why believers should not enjoy it now, we are compelled to admit that this promise of Jesus is in full force yet, and that whenever and wherever we find a Church of true believers in Christ, there we shall also find the signs of believers. And as the gift of tongues is not among the apostate churches now on the earth, we are compelled by the word of God to consider them all unbelievers. Indeed, they cannot be believers; for if they were, they could speak with new tongues, as Jesus promised.

"*They shall take up serpents, or if they drink any deadly thing it shall not hurt them.*" This promise of our Great Redeemer was also made to every creature in all the world who should believe the Gospel. The use of this miraculous gift was to preserve life, in case any believer should accidentally be bitten by a poisonous serpent as Paul was (see Acts xxviii); or should unintentionally swallow a deadly poison, as the sons of the Prophet did (see 2 Kings iv.). Jesus promised that it should not hurt them. When the Israelites were bitten by poisonous serpents, they were healed by simply looking at a brazen serpent which the Lord commanded Moses to raise up in the wilderness; so the believers in Christ can prevail against deadly poisons by simply looking to him in faith; for Jesus cannot fail to fulfil his promise to the believer.

"*They shall lay hands on the sick, and they shall recover.*" This also is one of the signs of believers. Sickness is a very prevalent calamity among the inhabitants of our fallen world. Any medical discoveries that will benefit the sick are considered of inestimable value. Medicines are valued in proportion to their usefulness. Some medicines are useful in one disease, but of no benefit in any other; some will conquer a disease, but, at the same time, will leave a lasting injury upon the human constitution. Others have a more salutary effect, and are beneficial in numerous diseases; such, when their useful tendencies are thoroughly understood, are generally prized in preference to those of an inferior quality.

One of the most simple and harmless prescriptions for the sick, and one which is a certain cure for diseases and plagues of every description—is that prescribed by one of the most celebrated physicians that ever lived among men. The prescription is simply this—"THEY SHALL LAY HANDS UPON THE SICK, AND THEY SHALL RECOVER." There is no disease so violent in its nature—so deadly in its operations—but what this remedy, when properly attended to, will effect a complete cure, without in the least injuring the human system, like many other prescriptions. This remedy is infinitely superior to all others; first, because of its universal application to all diseases, plagues, and pestilences; secondly, because of the certainty with which it removes pain and every cause of disease; thirdly, because of the expeditious and immediate relief which it affords the patient; fourthly, because it does not prostrate the human system, and injure the constitution like many other powerful prescriptions, which frequently terminate in the worst of consequences; fifthly, because it can be obtained without money, or price, being within the reach of the poor as well as the rich; sixthly, because it does not require years of laborious study to acquire a knowledge of the nature of the disease or of the nature of its treatment, like most other theories; and, seventhly, because it can be obtained in all parts of the world where true believers are to be found.

Another prescription of equal value, and producing like effects, is given by another celebrated author in these words: "Is any sick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with oil, in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." (James v. 14, 15.) The prayer of faith accompanied by the ordinances is the most universal, powerful, and effective remedy of any that has ever been discovered.

The great Physician, who has unfolded to the nations this infinitely valuable and all-powerful remedy, has been jealous of his own glory, and has so prepared it, that it can never be administered with the least effect only in his name, by one who is authorized, that is, by a true believer. This is an effectual preventative against all quacks and impostors who may undertake, in his name, to counterfeit the genuine; for in all cases, such will fail like the seven sons of Sceva. (Acts xix. 13, 14, 15, 16.)

The apostate churches for many centuries past have been destitute of this promised blessing of our Savior. They have endeavored to blind the eyes of mankind by telling them that this blessing was not needed after the first age of Christianity. This false tradition, invented by a set of wicked impostors to hide their own unbelief and want of authority, has been handed down by successive false teachers, until the present day; and what is still more strange, there are millions of poor, ignorant fanatics, who have been led away with the fatal delusion. It has been the study of the wicked impostors of modern times to persuade the people that the promised signs of the Gospel are not needed now. In this thing there is great policy; for as they have so far apostatized as to be entirely destitute of the blessing themselves, if they could not succeed in deluding their followers to suppose that miraculous signs are not needed in these days, all people would at once discover, that they were not believers, but impostors, acting without authority, having a form of godliness, but destitute of its promised powers, pretending to be believers without the signs of believers.

If their deluded followers should, by any means, get the scales of priestcraft from off their eyes sufficiently to believe the promise of Jesus in preference to the traditionary impositions of their false, rotten-hearted, and corrupt ministers, away would go the popularity of long-established institutions, and down would tumble, with a tremendous crash, the long-loved salaries of a hireling priesthood, and they would stand forth as monuments of shame and disgrace before all men. To save themselves from this open disgrace, they have used all their cunning and ingenuity to deceive the people into the belief that the gift of healing, and the other promised signs of Jesus, are unnecessary now.

But are there any sick in these days? If so, would it not be just as beneficial for the sick to be relieved in these days as at any former time? Would it not confirm and establish believers to lay hands on the sick, and see them healed in these days, as much as it did ancient believers? If, then, it would confirm believers and benefit the sick, the same now as anciently, we have no reason to limit it to the early Christians. Hence, both scripture and reason show that the promised signs are as unlimited as the promised salvation.

The affliction of devils—the confusion of tongues—deadly poisons—and sickness, are all curses which have been introduced into the world by the wickedness of man. The blessings of the Gospel are bestowed to counteract these curses. Therefore, as long as these curses exist, the promised signs are needed to counteract their evil consequences. If Jesus had not intended that the blessings should be as extensive and unlimited in point of time as the curses, he would have intimated something to that effect in his word. But when he makes a universal promise of certain powers, to enable every believer in the Gospel throughout the world to overcome certain curses, entailed upon man, because of wickedness, it would be the rankest kind of infidelity not to believe the promised blessings necessary, as long as the curses abound among men.

If these signs are necessary, why have they not existed among the churches for the last seventeen centuries? Because no true believers have existed among them during that time; for Jesus says, they shall follow the true believer; hence, if there had been any true believers, the signs would have been among them. But the very fact that the signs have ceased during that time, prove that true believers have ceased also. This is a sad picture of mankind, but it is none the less true. We say, let the promise of our blessed Redeemer be true, though it proves every man a liar or a hypocrite. The fault cannot be in Jesus, therefore it must be in man. The promises of Christ are as unchangeable as his own nature, and can never fail; but man is as changeable as the wind, and is very apt to fail in almost every respect.

Since the great apostasy, sincerity has characterized millions of professed Christians, but none of them have obeyed the ancient Gospel, because no one was authorized to legally administer its ordinances to them; therefore, notwithstanding their sincerity, they could not obey the Gospel for the want of a legal administrator; hence, they could have no legal claim on the Gospel blessings. And, for this reason, they could not become legal or adopted believers; therefore, they could have no legal claim on the signs promised to believers: and this is one reason why the sincere, honest-hearted, professed Christians of modern times have not enjoyed these great blessings promised by our Savior. Neither can they enjoy the promised salvation in all its fulness, but must be rewarded according to their works, and the opportunities they have enjoyed, in some of the mansions or kingdoms inferior in glory to the kingdom possessed by the ancient Saints, who obeyed the law and enjoyed the promised blessings. And all who will not now repent, as the authority is once more restored to the earth, and come forth out of the corrupt apostate churches, and be legally adopted into the Church of Christ, and earnestly seek after the blessings and miraculous gifts of the Gospel, shall be thrust down to hell, saith the Lord God of Hosts; for now they have no excuse for their unbelief; therefore, if they will not now repent, they shall be damned. This is the word of the Lord to priests and people of all churches and of all nations.

We will now give a few examples to show the principle upon which the sick were generally healed. This was accomplished through faith in Jesus Christ. If the sick were capable of exercising faith, then faith was required of them in order to obtain the blessing. The woman who had the issue of blood for twelve years, said, "If I may touch but his clothes, I shall be whole." Jesus turned to her and said, "Daughter, thy *faith* hath made thee whole." (Mark v.) When Jesus went over into the land of Gennesaret, and passed through their villages, cities, and countries, so great was their faith in him, that they brought their sick and laid them "in the streets, and besought him that they might touch, if it were but the border of his garment: and as many as touched him were made whole." (Mark vi.) Blind Bartimeus cried unto the Lord for mercy. "And Jesus said unto him, Go thy way; thy *faith* hath made thee whole." (Mark x.) When Jesus touched the eyes of two blind men that came into the house where he was, he said unto them, "According to your *faith* be it unto you." (Matthew ix. 29.) A certain cripple "heard Paul speak; who steadfastly beholding him, and perceiving that he had *faith* to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked." (Acts xiv. 9, 10.)

Many other examples might be given to show that the power of healing was manifested through *faith*. Sometimes the faith of others was exercised in behalf of the sick; we quote the following as examples: A woman of Canaan sought a blessing for her daughter, who was grievously vexed with a devil. "Jesus answered, and said unto her, O woman, great is thy faith: be it unto thee, even as thou wilt." (Matthew xv.) A centurion exercised faith in behalf of his servant, who was sick of the palsy. "And Jesus said unto him, Go thy way; and as thou hast *believed*, so be it done unto thee. And his servant was healed in the self same hour." (Matthew viii.) A certain man whose son had been tormented of the devil from a child, said to Jesus, "If thou canst do anything, have compassion on us and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief." (Mark ix.) The devil was rebuked, and his son was liberated. Jairus, whose daughter lay at the point of death, came to Jesus, and fell down before him, and requested him to go and lay his hands upon her, that she might be healed. While on the way to his house, one met them, saying, "Thy daughter is dead; why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe." (Mark v.) And

Jesus restored his daughter to life. Many other instances are recorded where friends exercised faith in behalf of the afflicted.

Therefore, it may be considered as a general law, that the sick and afflicted were healed, either through their own faith, or the faith of some of their friends. There may be some rare instances, where the blessing was bestowed through the faith of the administrator alone.

It is the general opinion of modern churches that the principal object of miracles was to remove unbelief. But when Jesus went into his own country, among his old acquaintances, he marvelled because of their unbelief. (See Mark vi. 6.) "And he did not many mighty works there because of their unbelief." (Matthew xiii.) But according to the ideas of false teachers of modern times, he should have performed greater works there, than anywhere else. As they consider signs to be for the convincing of the unbeliever; therefore the greater the unbelief, the greater should be the signs. When he found his own countrymen so very unbelieving, he should, according to modern notions concerning the object of signs, have performed far more splendid and magnificent miracles there, than he did in any other region where their unbelief was not so great. But the facts of the case were directly the reverse. The greater the wickedness and unbelief of a people, the less were the mighty works performed among them. So among the christian churches, as their unbelief increased, the mighty works decreased. And when the people became hardened in apostasy and unbelief, all the mighty works ceased, and the salvation ceased also.

Thus it will be seen, that the signs and blessings of the Gospel are enjoyed only by faith. The greater the faith, the greater will be the manifestations of the miraculous power of God. The miracles will decrease as faith decreases; and cease when faith ceases. The miraculous signs bestowed upon believers in this life, are blessings far inferior to those of a glorious resurrection and eternal life. But how can he that has not faith sufficient to obtain the miraculous signs, or smaller blessings, obtain faith sufficient to receive the greater ones? If the smaller blessings are withheld for the want of faith, will not the greater ones be withheld for a like reason? If a person has not means enough to buy himself a coat, how can he expect to buy a splendid habitation. So likewise, if a person has not faith enough to obtain the miraculous signs promised, how can he expect to obtain a glorious mansion in the kingdom of God? If his faith is so weak that it will not procure for him the smaller blessings, he may be much more assured that the same weak faith will not procure for him the greater ones.

Jesus said, as we have already quoted, that "*all things are possible to him that believeth.*" Jesus also said, "Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore, I say unto you: What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark xi. 22, 23, 24.) This promise was not confined to the Apostles and early Saints; for the term "*whosoever*" embraces all mankind who shall have faith in every age throughout the world. Who can read these precious promises of our Savior without perceiving in the plainest light the awful apostate condition of the churches? They are without faith—without any confidence in God. They despise those who are sincerely seeking after the ancient faith. Both from the pulpit and from the press they boldly avow their infidelity in the above promises, and say all manner of evil against those who do believe them. They will greatly praise the faith of ancient Saints, and build synagogues and chapels to their memory; but for any person to teach that the same faith is necessary now, is, in their estimation, the highest blasphemy. O ye hypocrites! Why do you profess to be the followers of Christ, and yet deny his promises? O ye blind guides! Why do you deceive the people with a form of godliness, and yet deny the promised powers? Why do you make void the promises of Jesus through your unbelief and wicked traditions? Why do you through great, swelling words of man's wisdom, pervert the truth, and deny the inspiration of the Holy Ghost and the gift of revelation and prophecy?

Why do you preach for hire, and through covetousness make merchandise of the people, while the poor and the needy are crying for bread? O ye wicked and corrupt teachers! Ye hirelings! Why do you, through your mock piety and cunning craftiness, not only close the gates of heaven upon yourselves, but hedge up the way of others who would know the truth and be saved? How can you escape the vengeance of eternal fire? How long will the Lord suffer you to practice your deceptions and wickedness? The hour of your judgment is nigh! Howl, ye apostate churches, for the misery which shall come upon you! The day of fierce vengeance is at hand, and you shall utterly perish from the earth!

The Church is called the body of Christ. "Now, ye are the body of Christ, and members in particular." (1 Cor. xii. 27.) We shall here give the names of the different members composing the various parts of the body or Church of Christ. "God hath set some in the Church, first, *apostles;* secondarily, *prophets;* thirdly, *teachers;* after that, *miracles;* then *Gifts* of *healing, helps, governments,* diversities of *tongues.*" (Verse 28.) These members of the body were joined together upon one common principle. They were all introduced into the Church through faith, repentance, and the ordinances. Paul says, "By one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit." (Verse 13.)

This one body into which all the members are baptized is quickened and animated in all parts by one Spirit. The operations of the Spirit in different parts of the body are various. "To one," says Paul, "is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of Spirits; to another, divers kinds of tongues; to another, the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as he will." (Verses 8, 9, 10, 11.) Paul has here so clearly described the Church of Christ that none need be at a loss when he has found it.

Every faithful member of the body of Christ possesses some gift of the Spirit. Every church now on the earth can compare themselves with this scriptural pattern; if they do not resemble the pattern, they may know at once that they are not the body or Church of Christ. If they have no apostles nor prophets—no officers that can receive the word of wisdom, and the word of knowledge by the inspiration of the Spirit—if they have no member possessing the gift of healing—no worker of miracles—no beholder of visions or discerner of spirits—no speaker with tongues—no interpreter of tongues—if they have none of these members of the body of Christ, then they have nothing that resembles the pattern, and, therefore, they cannot possibly be the Church of Christ.

The body of Christ is wholly made up or constituted of the above named members. To do away the least member there mentioned would produce a schism in the body, and it would be imperfect like the human body, with one of its members lacking. The body, or Church, like the human body, would become more and more imperfect and mutilated in proportion to the usefulness and number of the above members that are done away. And when all the members or parts of the body vanish, it ceases to exist on the earth. It is an admitted fact that the greater part, if not all, of the members, described by Paul, are done away, and considered unnecessary at the present day. Now the body or Church is *nothing,* separate and apart from its members; therefore, where they cease, the body must cease also.

There are many parts of the human body that are essential to its existence, and without which it must inevitably perish; such, for example, as the mouth—the heart—the lungs—the stomach—the liver—the bowels, and many others too numerous to mention. Deprive the body of either of these essential parts, and all other parts will perish also. Two of the most prominent parts or members of the body of Christ are, "First *Apostles;* secondly, *Prophets.*" These may be considered the eyes and mouthpiece of the body. Take these away, and the body is left in total darkness without eyes to see, and without a mouth through which to receive the nourishment essential to its existence. If, therefore, only these two members were to cease, all the other members would speedily perish, and the Church of Christ would cease to exist among men. The apostate churches have had neither of these members for upwards of seventeen centuries; therefore, during that time, they have had no eyes nor mouth through which they could receive light and nourishment.

If the mouth and eyes of the human body were to be destroyed the human spirit would take its flight, and the body would soon become a mass of loathsome corruption, sending forth a most offensive stench, engendering pestilence and disease, and affecting the health of all who should come within its nauseous influence. Such would be the fatal consequences attending the Church, should they so far depart from God as to lose inspired apostles and prophets—the first two essential and most important members which God placed in the body. If these members were taken away, the Holy Spirit, which is the life of the Church, would take its flight, even as the human spirit flees from the mortal body, when its essential parts are destroyed. When the Holy Spirit takes its departure, the body or Church is left in a lifeless state; all the miraculous operations cease.

In ancient times, after apostles and prophets ceased, the other members of the body began immediately to die for want of nourishment; the member posssessing the gift of healing—the worker of miracles—the speaker with tongues—the interpreter of tongues, and all other members, withered away and died, leaving a mass of fetid corruption whose nauseous stench and abominable filthiness have spread forth a deadly malaria among all nations.

It is in vain for the apostate churches to endeavor to prove themselves to be the body of Christ, by pretending that they have one or two of the members still in existence; for Paul inquires, "*If they were all one member, where were the body?*" (Verse 19.) If every part of our bodies were destroyed, except hands and feet, they could in no wise constitute a living body; so, likewise, if every member of the Church were done away, except professed teachers, and some two or three other pretended members of different functions, these could no more constitute a living Church than hands, and arms, and feet, and legs, could constitute a living man. The Holy Spirit would no more dwell in these pretended fragments of the Church, which are falsely said to still remain, than the human spirit would dwell in the hands, feet, or legs, after the rest of the body was gone.

Reader, would it not be marvelously strange to behold hands, feet, and legs moving, acting, and performing their accustomed functions after all the rest of the body was destroyed? Yet this would not be any more strange than it is to see teachers and some few other pretended members, endeavoring to move, and act, and perform certain other functions, after nine-tenths of the most important and vital members of the Church have been done away with for centuries. As well might you undertake to retain life in an isolated human hand, as to retain life in teachers for centuries after apostles, prophets, workers of miracles, etc., have ceased.

Paul says, "The eye cannot say unto the hand, I have no need of thee; nor again, the head to the feet, I have no need of you." (Verse 21.) But in direct opposition to this instruction, the apostate teachers of modern times say to the worker of miracles, I have no need of thee. And their pastors say to the speaker with tongues, and the interpreter of tongues, we have no need of you in the body. It matters not how feeble, or how much inferior in use some members are, when compared with others, yet none can be dispensed with. "Nay," says Paul, "much more, those members of the body, which seem to be more feeble, are necessary." (Verse 22.) If the speaker with tongues, or the interpreter of tongues, is considered a more feeble member, and not as useful as the prophets and apostles; yet Paul says expressly, that such "*are necessary.*" Therefore, for a teacher or pastor to say that they are *not* necessary, is to come out in direct opposition to the scriptures.

How superlatively ridiculous it would be for the hands and feet to rise up in rebellion against the eyes—the mouth—the heart—the lungs—the bowels—the breast, and say, we have no need of you: we can get along without your assistance;

you are useless appendages to us, hands and feet: we can feel and walk without your help. And yet as a parallel to this, the teachers and pastors of our day have risen up in rebellion to Paul's words, and have said to apostles—prophets—the healer of the sick—the worker of miracles—the beholder or discerner of spirits—the speaker with tongues—the interpreter of tongues— we have no need of you: we can get along without your assistance, you are all unnecessary parts of the body: you are perfectly useless to us pastors and teachers; we can perform all the functions of our office without your aid. Such has been the state of the apostate churches for the last seventeen hundred years. And such is the awful darkness that now reigns in their midst.

It is in and through the body or Church of Christ that the Spirit manifests itself: "The manifestation of the Spirit is given to every man to profit withal." (Verse 7.) It is, therefore, by these manifestations that every man in the Church is profited. There is as much necessity for these various manifestations now as there was anciently. Paul mentions in this chapter nine different gifts or manifestations of the Spirit. The churches which have not these miraculous manifestations have not the Holy Spirit; and without the Spirit they are none of Christ's.

The distinguishing characteristics between true and false churches are so evident that none need be mistaken. The one enjoys the Holy Spirit with all its gifts, as set forth in the word of God; the others profess to enjoy the Spirit, but have none of the gifts and operations ascribed to it. The only way by which we discover that the human body is animated by the human spirit, is by its operations; so likewise, the method by which we determine that a church enjoys the Holy Spirit is by its diversity of operations or manifestations. If these cease, we have every reason to believe that the Holy Spirit has departed also.

Among all nations, and in all ages of the world, whenever the Holy Spirit has been given, it has exhibited itself in supernatural gifts. These gifts were taken, not only for the benefit of the Church in this life, but to prepare them for still greater blessings in the world to come. It is altogether a mistaken idea to suppose that these gifts were merely given for the convincing of unbelievers. Paul says expressly that the gifts which were given by our Lord after his ascension were intended for other purposes. "When he (Christ) ascended up on high, he led captivity captive, and gave gifts unto men." (Eph. iv. 8.) "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." (Verse 11.) These, together with numerous other gifts, were given, not merely to establish the truth of Christianity, but as Paul says, "For the perfecting of the Saints: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Verses 12, 13, 14.)

By these declarations we discover the objects the Lord has in view, giving gifts unto men. One object is declared to be "*for the perfecting of the Saints.*" It is very evident from the whole tenor of scripture that unless the Saints are perfected they can never enjoy a perfect salvation. The only plan which Jesus has devised for the accomplishment of this great object is through the medium of the spiritual gifts. When the supernatural gifts of the Spirit cease, the Saints cease to be perfected; therefore, they can have no hopes of obtaining a perfect salvation. To do away from the Church, apostles, prophets, and other gifts, is to do away with the great plan which heaven has devised for the perfection and final salvation of the righteous.

The author of the epistle to the Hebrews urges upon the Saints the necessity of "going on unto perfection" (see chap. vi. 1); but this would be impossible for those churches which have no apostles, prophets, and other gifts which Jesus gave after his ascension. Such churches could not "go on unto perfection," for they have lost and continued to do away with the very gifts which were intended to accomplish that object.

Has Jesus anywhere in his word told us that his plan of perfecting the Saints should cease, and that mankind would introduce a better one? If not, why then should we not prefer our Savior's plan in preference to all others? Why do away with the powers and gifts of the Holy Ghost, which were intended, not merely for the convincing of unbelievers, but for the perfecting of believers? In every nation and age, where believers exist, there the gifts must exist to perfect them, otherwise they would be altogether unprepared for the reception of the still greater powers and glories of the eternal world. If there were no unbelievers on the earth, still there would be the same necessity for the miraculous gifts that there was among early Christians; for if the whole world were believers in Christ they could not possibly be perfected without these gifts, and hence they could not enter into the fulness of his glory.

It is, therefore, directly in opposition to the word of God for the apostate churches to declare that "the object of miraculous gifts was merely to establish the Christian religion, and that after that object was accomplished they were no longer necessary, and therefore ceased." The word of God declares that they are "*for the perfecting of the Saints*"; and, therefore, wherever there are *Saints,* there the gifts are needed, not merely to establish the truth by supernatural evidence, but to *perfect* those who already believe.

Another great object which the Lord has in view, in sending gifts unto men, is "*the work of the ministry.*" Without these gifts the "work of the ministry" never could be carried on; without inspired apostles and prophets the gifts of revelation and prophecy cease, and where these cease the work of the ministry ceases. The apostate churches have no more authority for taking away the gifts of apostles and propets than they have for taking away the gifts of pastors and teachers. There is precisely the same evidence for doing away the whole of the gifts as there is for doing away with a part and pretending to retain the others. "The work of the ministry" is clearly manifested in the scriptures. It is required to preach the gospel to all nations in the different tongues and languages of the earth. The ministry is required to receive revelations for the benefit of themselves and all the Saints, reproving by revelation those who need reproof; comforting those who need comfort; forewarning the Church of approaching judgments; pointing out by the spirit of revelation a way of escape; revealing doctrine and principle in relation to things both temporal and spiritual, and unfolding all things necessary for the perfection and eternal exaltation of the righteous. Besides this, the ministry are to lay on hands for the gift of the Holy Ghost, and for the healing of the sick, and to administer all other ordinances of the Church. Therefore, without the supernatural powers and gifts of the Holy Spirit the "work of the ministry" would cease, and when that ceases men cease to be saved.

Paul declares, as we have already quoted, that the gifts were given "*for the edifying of the body of Christ.*" But the various bodies or apostate churches declare boldly that the gifts are no longer necessary in this age of learning and refinement. "Now," say they, "we can be edified by learned divines who have become eminently qualified by a long course of study in our great theological institutions. Now," they exclaim, "we have a glorious substitute in the stead of the inspiration of the Holy Spirit. In the first age of Christianity—in the days of ignorance and darkness, the gifts of the Spirit were given to edify the Church; but now, we have become so learned and enlightened, we need some better plan than the one devised in that day of ignorance. Then they knew no better than to be edified through the gifts of the Spirit, but now we have sought out a plan far superior; then they had nothing but knowledge and certainty, and were all of one mind, but now we are blessed with the opinions and commentaries of uninspired men, all differing and contradicting one another, dividing us in our sentiments and doctrines. Oh, how great is the wisdom of our modern divines! How immensely superior are opinion and guess-work to certainty and knowledge! Then they had nothing but direct revelation—the spirit of prophecy, visions, and the ministry of angels, to guide them into the truth; but now we have advanced to the high and exalted privilege of being taught by men who despise new revelation and the gifts of the Spirit, and favor us with their superior opinions, and creeds, and articles of religion. Great is the plan devised by human wisdom for the edifying of the Church: God's plan can be dispensed with now as unnecessary." This is the language of modern Christendom, if we are to judge from their opposition to the gifts which Paul says were given for the "*edifying of the body of Christ.*"

That no one need be mistaken, and suppose the gifts in the future ages of the church be unnecessary, Paul says expressly that they shall continue for the purposes which he specifies, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." This puts the subject beyond all doubt and controversy; all can see that the gifts were intended as long as there was a Church of the Saints that needed perfecting and edifying. If the modern churches of Christendom have not attained to the unity of the faith and knowledge—to all the perfection and fulness of Christ, they certainly will need the gifts until they shall have arrived at that state. The period when the Saints shall attain to the perfection and fulness of Christ is very clearly and definitely expressed by the apostle in his first epistle to the Corinthians. "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." (xiii. 8, 9, 10.) "For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known." (Verse 12.)

Thus it will be seen that the gifts were not to cease until "that which is perfect is come"—until we see the Lord face to face—until we know as we are known. Then tongues will cease, for the heavenly glorified throng will all speak the same language. Then prophesying in part will be done away; for the knowledge of the future will be more fully understood. Then knowledge in part shall vanish away, for the Saints will know in full. Then the day of perfection will come, and all the

Saints shall enjoy the fulness of Christ, and see him no longer through a glass darkly, but face to face. Until that day of glory and perfection shall have arrived, all the spiritual gifts will be indispensably necessary, without which the Saints can never attain to that great salvation promised.

Another object for which the miraculous gifts are given unto men is to keep them from delusion. They are given that the Saints "henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." The very reason why the apostate churches have for the last seventeen centuries been carried about by the doctrines, creeds, and traditions of uninspired men who have craftily deceived them, is because they lacked the gifts which Paul says were given as an effectual preventative against such winds of doctrine. All churches which have not the gifts are already deceived and deluded. If it were possible, these popular and learned impostors would deceive the very elect; but this is impossible, for the elect enjoy the gifts which will detect with the most unerring certainty every imposition, however plausible and popular it may be.

The Papist and Protestant churches of modern times, notwithstanding the greatness of their numbers and their exceedingly great popularity, are impositions, under the pius name of Christianity, of the most glaring and dangerous kind.

Their cunning, learned, arch-impostors have multiplied their followers to millions, and flooded all Europe and America with their pernicious doctrines. Thousands of the honest and unwary are annually led away by these fatal delusions, under the false and vain suppositions that they are embracing Christianity. Instead, however, of embracing the Christian religion of the New Testament, they have only embraced some traditional forms that bear but a faint resemblance to it, while its miraculous powers, gifts, and blessings are entirely unknown among them, and, indeed, are considered as altogether unnecessary. Oh, apostate Christianity! Oh, modern Christendom! Thou, that corruptest all nations with thine abominations, and makest merchandise of the souls of men! Oh! that thou didst but know the day of thy visitation—the hour of God's judgments—and wouldst awake from the awful slumber of ages! But alas! thine eyes are closed, no more to be opened, until they are lifted up in torment, in the midst of lamentations, and woes, and miseries, and hopeless despair.

16. *THE EQUALITY AND ONENESS OF THE SAINTS*

"Be one; and if ye are not one, ye are not mine." This is the command of Jesus Christ to the Latter-day Saints, given as early as the year 1831, before the Church was one year old. In what respects are the Saints required to be one? We answer: They are required to be one in things temporal and spiritual, in earthly and heavenly things, one in faith, repentance, and baptism, one in the new birth, one in the same family and kingdom, one in justification, sanctification, and redemption, one in obedience to the powers and authority ordained of God, one in virtue, honesty, and uprightness of conduct, one in the enjoyment of heavenly and spiritual gifts; and when they are perfected, to be one in glory, power, and dominion, to be one with the glorified beings of all celestial worlds, each one inheriting all things, each one possessing a fulness of wisdom, knowledge and power, each one dwelling in God, and God in him, each one knowing as he is known, and seeing as he is seen, each one perfected in all the fulness of every attribute of God. This oneness is to be so perfect that either of these glorified beings will represent God in all the glory of his attributes, in all the fulness of his wisdom and excellency, in all the majesty and omnipotence of his power.

The command to "be one" embraces all other commands. There is no law, statute, ordinance, covenant, or blessing, but what was instituted to make the Saints one. This is the ultimate end and aim of the great plan of salvation. For this, Jesus suffered and died; for this, his servants have toiled and labored day and night in our fallen world; for this, all the powers of heaven will be exerted, until Satan shall be overcome, and the earth be redeemed, and all the glorified inhabitants thereof become one.

As the grand and ultimate object of the Father, Son and Holy Ghost, is to take their own children who have made themselves imperfect, and restore them to perfection, and make them one like themselves, let us examine the plan by which this great work is accomplished. First, God has revealed a plan of adoption, by which these imperfect beings may be made members of His own family. Secondly, He has revealed laws for the government of His family; and lastly, He has ordained authorities to teach His laws and minister in all things to make the Saints one. Through faith, repentance, baptism, the forgiveness of sins, and the gift of the Holy Ghost, the imperfect sons and daughters of Adam become the sons and daughters of God; and being born of God, and all baptized with the same spirit into the same body, they begin to feel alike, think alike, and act alike, in many things; this is a first approximation towards a oneness; but being weak, and only having obeyed the first principles of the celestial law, they are tempted by the devil; divisions of feeling arise; each one sees the faults and imperfections of his brothers or sisters; and instead of trying to reclaim them in the spirit of meekness from their faults, he whispers them to others; prejudice arises; their love towards them begins to grow cold; this coldness is felt by others, and begets the same feeling in them. And thus the seeds of division are sown, and begin to sprout, and grow, and, if not checked, they speedily bring forth nauseous and bitter fruit, which, when ripened, contains the poison of death.

To counteract these divisions strict laws are given, and authorities ordained to strengthen and succor the weak; to root out all evil-speaking; and to check every sinful thing on its first appearance. Those who give diligent heed will become habituated to keep the law of God, and will understand their duties, and perform them with cheerfulness and delight. Such will become more and more assimilated in their feelings; their love towards each other, and towards God, and His word, will grow stronger and stronger; and thus by habit they learn obedience to the law of oneness, until they are ready and willing to do anything which that law requires. While those, on the other hand, who do not give heed, find themselves more and more tempted, and their love growing colder and colder, and the faults and imperfections of their brethren and sisters still more magnified in their eyes; and at last, they become destitute of the spirit—destitute of good desires—destitute of the meekness and humility of the Gospel; and the devil takes possession of them, and leads them captive at his own will and pleasure. These do not abide a celestial law, therefore they cannot be made one.

The Saints are not only one in doctrine, but they are to be made one in temporal things, without which they cannot be made equal in spiritual things. For many centuries past mankind have sought to accumulate riches, and to aggrandize themselves one above another; and this covetous spirit has prevailed even among those who have professed to be the followers of Jesus and his Apostles; hence, we find rich and poor, all belonging to the same Church, and all expecting to go to the same heaven; one rolling in luxury and wealth, and another ground down in poverty and affliction. Was this the way that the Church was built up in the days of the Apostles? Did they not sell their houses and lands and lay the avails thereof at the Apostles' feet? Did they not have all their property in common? Did not the poor rejoice in that he was exalted, and the rich in that he was made low? Were they not all considered equal and one in temporal riches? Yes; they consecrated all they had to the Lord; and holy men were appointed to minister these temporal things to others, according to their wants, without partiality; and this they did in the fear of the Lord; and no part or portion of the great common stock fund was considered as belonging to some individuals to the exclusion of others; but it belonged to the Lord, and to them all equally, and the officers who were appointed to supply the wants of the Saints had no more title to it than the least member of the Church. And thus they were all equal in temporal things.

This same oneness in temporal things existed in the Christian church among the ancient Nephites, so long as they continued in righteousness; for each one had equal claims upon the whole. The same order of things existed in the Zion of Enoch:

there were no poor among them. And the same order of things must exist in the Zion of the Latter-day Saints, or else the inhabitants thereof never will be one. Anything short of a perfect equality in temporal things is a sin; hence, the Lord says, "It is not given that one man should possess that which is above another, wherefore, the world lieth in sin."

Is this law now enforced upon the Saints? Do they have all things common? Do they all possess the same? No; they have not become righteous enough to obey this law. Covetousness has taken such deep root in their hearts, through the wicked tradition of their Gentile fathers, that this law remains unheeded. And had it been enforced in all its strictness, but few would have continued in the Church. The Lord, in order that He might be just, granted His Saints the privilege of living up to this law, when He first began to gather them on the land where the Zion of God is to be built. But the Saints soon manifested their Gentile covetousness and would not obey the law; and the rich refused to gather because the law required them to consecrate all their property, and place it in the general storehouse of the Lord, and henceforth become stewards over such portions of the Lord's property as he saw fit to bestow upon them or place under their charge. This was too holy a law for their covetous dispositions; they could not endure it. The Lord, therefore, concluded that if they would not endure His holy law, they should not remain on His holy land to pollute and corrupt it. He, therefore, suffered them to be smitten and driven by their enemies, and to be expelled from His goodly land. But He did not wholly cast them off, because he knew that their covetousness was instilled into their minds by their wicked fathers; and He knew that they were very weak, and lacked experience, and that in the main they were inclined to do right; He therefore gave them another law more suited to their weakness. This latter law only required them to consecrate all their surplus property, and afterwards pay one-tenth of all their annual income. This left them with all the property which was not surplus, as their own. The first law required them to consecrate all their property, instead of the surplus portion, and afterwards to become stewards. The last law permitted them to keep a certain portion, not called surplus. The first law required them to consecrate annually all the income of their stewardships, except what they needed for their immediate support; the second law required them to pay annual tithes of only one-tenth of their income. Thus we see the great difference between the perfect law of oneness by which the latter-day Zion is to be built up, and the law given to the children of Zion in their scattered and persecuted condition.

But the Saints are not perfect enough to give heed even to this last law. When they gather to Utah, instead of consecrating all their surplus property as the revelation requires, they only give one-tenth to begin with, and afterwards pay one-tenth of their annual income; consequently, they are transgressors, and do not abide the lesser law only in a degree. The children of Zion, while scattered from their inheritances, could not obey the perfect law of the Lord in all respects, as they could if they were dwelling on the consecrated land; hence the Lord said, "Let those commandments which I have given, concerning Zion and her law, be executed and fulfilled after her redemption." In the meantime, the Saints are under preparatory laws given because of the hardness of our hearts, and the blindness of our minds, and our covetousness; not that the celestial law has been wholly taken from us; for we are under an inferior law only in some temporal matters, adapted to our present condition, during the days of our correction and chastisements, that we may learn by degrees how to subdue our covetousness. And when we have fully learned by the things we suffer, how to wean ourselves from the god of this world, the Lord will again restore us to the privileges of the celestial law of consecration; and we shall once more be permitted to consecrate houses and lands, flocks and herds, gold and silver, jewels and precious things. We shall then have the glorious privilege of giving everything to the Lord, and of receiving from him in return whatever He in His boundless liberality shall see proper to return or bestow upon us.

We are in hopes that the time will soon come, when the inferior law of consecration, which we are now under, will be kept to the very letter. We want to see the time come, that when the Saints arrive in Utah, all their surplus property shall be consecrated, instead of one-tenth; and that when a Saint arrives with one hundred thousand dollars, instead of giving ten thousand and keeping ninety thousand himself, he shall give all except what the bishop may judge sufficient for his immediate necessities in procuring house, and home, and other comforts in the same proportion that the rest of his brethren enjoy. After that, let him earn himself a living in whatever business he may be engaged, and give annually one-tenth of all his income, be it little or much. And if he by accident, or misfortune, or sickness, comes in want, let him be liberally supplied out of the Lord's storehouse, and let the Lord's bishops judge concerning the wants and necessities of all His people. And when the Saints have learned to keep this inferior law of consecration, it will prepare them to keep the more perfect one, when they shall return to build up Zion according to the celestial order; when all the riches and wealth of Zion shall be common property, and each of the Saints inherit his portion as steward. Then, and not till then, will they be equal in temporal things; and the least member of Zion will be as rich as the highest apostle or prophet. This will be a oneness in earthly things which will prepare them for a oneness in heavenly things; for the equality in heavenly things is to be brought about and established upon the same principles as the equality in earthly ones; the one being a type of the other.

The Lord, in a revelation given in 1832, speaks of an "everlasting establishment and order," into which the Church must be organized, that they "may be equal in the bands of heavenly things; yea, and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things." Nothing is more certain, than that the Saints must eventually become perfect enough to consent to the great principles of equality in regard to property. And if they cannot abide such an order of things in this life, they never can attain to the fulness of the glory of the celestial kingdom. Heavenly riches and earthly riches are of the same nature; only one is glorified and made immortal, and the other is in a fallen, unglorified state. If we are not willing to be governed by the law of equality in regard to that which is of least value, who shall entrust us with all the riches of eternity? If we seek to grasp more than our brother has of this world's treasures, will not the same spirit of selfishness govern and control us in regard to the more valuable treasures of the world to come? He that will not conform to the law in earthly things cannot be entrusted with the more sacred things of heaven.

Where property is all invested in one common fund, there will be one common interest among the Saints in increasing that fund. We see this illustrated in well-regulated families, where the husband and wife, sons and daughters, all seem to be engaged with equal interest to add to or increase the family property; for each receives a support from that property; and each feels anxious to contribute his portion to the fountain; and the father or head directs each one in regard to his particular branch of business, not only for his own good, but for the mutual good of the whole. When prosperity attends them, they all rejoice together; when adversity overtakes them, and their common fund is diminished, they all suffer together; and thus they bear each other's burdens; and as Paul says, when one member suffers, they all suffer; when one rejoices in affluent circumstances, and has an abundance of the luxuries of life, they all participate in the same, and rejoice with him. In such a family, under a wholesome discipline, there is an equality in the enjoyment of temporal things; there is a union and oneness of interest and feeling. By this union of action and interest, they are able to accomplish more, unitedly, than they could accomplish individually with separate interests. Indeed, in many circumstances, certain objects could be accomplished with a united exertion which never could be brought about by separate individual action.

What is applicable to small families is also applicable to larger ones; and the same great heavenly principle is applicable to a union of any number of families; or to the whole body of the Saints; yes, more; it is applicable to the union of all the glorified inhabitants of all celestial worlds; they can accomplish great and wonderful works by union, which they could not accomplish as individuals.

In this life all Saints have not an equal degree of knowledge and wisdom to manage property, yet such may be equally faithful to all the commands of God. Now, is it right for these faithful ones to suffer for the good things of this life because circumstances, or the want of experience, has prevented them from accumulating property? No. They are just as much entitled to the good things which the Lord has made, and which He owns, as those whom circumstances have favored. And for one part of the Saints to retain these blessings from another part equally faithful, is sin, and not according to the celestial law which requires them to be one. If, then, all are to share alike, it is proper that the property of the whole Church should be placed under the management of those who have wisdom, and who are ordained of God to manage temporal things; for this purpose, God has appointed bishops, whose duty it is to appoint every family their stewardships, and to receive the avails of these stewardships, not to aggrandize themselves, but as the agents of the Church, and the Lord's agents, to regulate the temporal affairs of the Saints, by the revelations of the Holy Ghost, and the counsels and voice of the presidency of the Church. We are now speaking of what ought to be, and what must be when Zion is built up according to the celestial law. The First Presidency, and the Twelve, and other authorities, are doing all that they can, under present circumstances, to prepare the people for this more perfect law of consecration, which we know must, sooner or later, be brought into full force and operation.

Is a bishop any more honorable, or any better, in the sight of God, because he is called to direct in temporal things, than the humble, private citizen who consecrates the avails of his stewardship into his hands? No. If they are equally faithful, they are equally beloved of the Lord; and they are equally entitled to food and raiment, and to the good things of the earth. And the bishop has no more claim upon the Lord's storehouse than the least member of the Church, only as his time may be more occupied in public matters, which may prevent him from cultivating the earth or engaging in other business avocations. And the same is true in regard to the Twelve or the First Presidency. The highest officers and the lowest are all one in Christ—children of the same great family; God is their father, and He looks upon His children without partiality; if they serve Him equally, He loves them equally, and He will make them equal; or, in other words, joint owners of all the property and riches which He thinks proper, in this life, to confer upon them.

An inequality in riches lays a foundation for pride, and many other evils. A family who is rich can build comfortable houses, purchase inheritances and fine carriages, clothe themselves in splendid attire, and educate their children in every branch of useful learning; while those who are poor labor and toil from morning until evening to procure a scanty subsistence; their families are coarsely clad, their children are not so highly educated. These opposite circumstances produce distinctions; the rich family does not feel to associate with the same degree of familiarity with the poor as they do with the rich; the sons and daughters of the rich seek for companions among those that are wealthy, the poor feel themselves slighted, and feel envious, because they are not rich. Besides the great inequalities in regard to the actual comforts of life, it produces great inequality in education, in the social circle, in marriage associations, and in almost every other respect. Hence, an inequality in property is the root and foundation of innumerable evils; it tends to division, and to keep asunder the social feelings that should exist among the people of God. It is the great barrier erected by the devil to prevent that unity and oneness which the Gospel requires; it is a principle originated in hell; it is the root of all evil.

Riches are not a curse, they are a great blessing; it is inequality in riches that is a great curse. God has made all the riches of the earth, and the riches of all worlds. He made the gold, and the silver, and the precious metals; He formed the flocks and herds, and all useful animals. He has made the earth exceedingly rich; and He has given man dominion over all these things; the more His people enjoy of these things the better he is pleased; it is impossible for His people to become too rich; if the whole world, with all the treasures thereof, were in the hands of the Saints, the Lord would still be delighted for them to have more. But these blessings have become a great curse to man, because they have been unequally possessed. We again repeat the word of the Lord to this Church: "It is not given that one man should possess that which is above another; wherefore the world lieth in sin." Unequal possession of that which God has made for the benefit of all His children is sin. All nations, kindreds, and people, are in sin because of this inequality. The Saints are still in sin so far as they approve of this unequal possession; and we shall remain in sin until we make exertions to put this inequality away from us. We must be one, not only one in heavenly riches, but one in earthly riches.

But how are we to be made one and equal in the inheritance of temporal things? If the riches of the earth were equally divided among all the children of God, circumstances would soon render them unequal; accidents, misfortunes, unwise calculations, sickness, and many other calamities would reduce some to poverty; while through experience and favorable circumstances, others would greatly add to their property; and in many instances, increase the same ten, fifty, or a hundredfold. Hence, it is supposed by some, that under such changing and fluctuating circumstances, equality could not be maintained, even though it should be established. They argue that if they were all made equal today, circumstances would render them unequal tomorrow. To such, we reply, that God's plan of making His Saints equal in property is not subject to any fluctuating circumstances; it is a perfect plan; it is not brought about by an equal division of property, nor by any division at all. Division of property, like a division in doctrine, is a plan of the devil, followed by Gentiles. Equality among the Saints is not to be introduced by an equal division of property, but by a union of property. Let all the property of the Church be united instead of divided; and then let each person in the Church possess the whole; and let this joint possession be under strict and impartial laws; and let each individual and family have their stewardship; some in one branch of business and some in another; some having more capital under their charge, and some less, according to the nature of their callings and business; and let each one give an account of his stewardship to those whom God has appointed as judges in Israel; and let each family receive a sufficient portion of the avails of their stewardship to supply their proper wants and necessities, according to the magnitude of the joint fund, and the population to be supplied from it. In this way a perfect equality could be maintained; for if each inherited all things, then all would be perfectly equal; and while this order of things remained, no circumstances could render them unequal. Then no one could say to his neighbor, I own more than you, or you own more than I. No one would shun his neighbor because he was more poor, or because his children had not the same advantages of education as his own. No envying could exist, because of wealth and riches. No chance for one to sit in idleness, and feast himself upon the luxuries earned by the hard labors and toils of others. Whatever a man earned in his stewardship, whether little or much, would go into the Lord's storehouse, except what was needed for his immediate necessities; and thus there would be no chance for one to become rich and another poor. And, if any family were sick and unfortunate in their stewardship, so that they did not accumulate enough to supply their wants, they would have claim upon the Lord's storehouse. The widow and the fatherless, as well as those of old age, or who are lame, or blind, or afflicted in any way, are just as rich as the others. The great common stock fund is all theirs, to be dealt out by those whom the Lord appoints by the voice of his people. The poor emigrant also who escapes from Babylon, and arrives in Zion weary, hungry, and naked, becomes as rich as any of his brethren. This order of things is not now established, but it surely will be established as a permanent and everlasting order, to remain, not in time only, but in eternity. For "he that is a faithful and wise steward shall inherit all things," in eternity as well as time; "all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's and Christ is God's." Each one becomes the "possessor of all things in heaven and upon the earth," whether they are the heavenly worlds at present existing, or the heavenly worlds that are yet to come. All the fulness of the riches thereof is his. He is a joint inheritor—a joint heir—perfectly equal with all the rest "in dominion,' in power, in glory, being, as modern revelation says, made equal with Jesus, who is also equal with the Father; being one, as he and the Father are one; and their glory will be one, even as the glory of the sun is one.

Some, perhaps, may object to this perfect order of equality, on the supposition that it will lay the foundation for idleness among certain individuals who will claim a support, whether they labor much or little, or none at all. But this objection is effectually destroyed by the following items of revelation:

"Every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family."

"It is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise is accounted worthy to inherit the mansions prepared for them of my Father."

Every steward must render an account of his stewardship in time as well as in eternity. The individuals whom the Lord has ordained to judge these accounts and keep records of the same, are the bishops whom the Lord has appointed to be judges in Israel. These judges, with their counselors, are required to judge according to the law of the Lord. Now what law has God given concerning idlers?

"Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer."

"And the inhabitants of Zion, also, shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord. Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them."

"Let every man be diligent in all things. And the idler shall not have place in the Church, except he repents, and mends his ways."

The idler, when he stands forth before the judgment seat of the bishop, will find that there are strict laws in regard to his case; he will find that it is not for him to eat the bread nor wear the garments of the laborer. He will find himself cast out, and entitled to no place among the people of God. Therefore, the Lord's plan of equality is effectually guarded against idlers. We would remind such to study the parable of the talents. The steward that buries his talent in the earth, or is idle, and does not improve his stewardship, will have that which is committed to his charge taken from him, and given to other stewards who have labored faithfully, while the unfaithful steward will be cast out of the vineyard of the Lord, and be counted unworthy to have place among those that are faithful.

The benefits derived from this order of things are infinitely superior to the Gentile order; for it is not only impartial in conferring temporal blessings upon the Saints, but it prevents an immense amount of suffering, which would naturally attend any other order. Where individuals are wholly dependent upon their own resources, sickness, fires, and other calamities may reduce them to great poverty and sufferings, but when these losses are sustained by the whole people, instead of one individual, the burden becomes light, or is scarcely felt. And thus much suffering is prevented.

This method is also the surest way of becoming rich and wealthy as a people. Much poverty is frequently the result of mismanagement; but where there are wise men ordained of God to manage temporal things, to whom the Lord's stewards must seek for counsel, and to whom they must render an account, the various departments of the Lord's vineyard will be managed by the wisdom of the Spirit; economy will characterize the movements of the whole people; the farmer, the mechanic, the manufacturer, and the merchant will flourish and greatly prosper in their business. Riches will flow in abundance through all these channels into the great common reservoir. If there is any great enterprise to be undertaken, requiring a vast amount of capital, that capital is on hand, being furnished by the whole people, instead of a few individuals. If any great public works, such as railroads, canals, electric telegraphs, temples, state houses, universities, forts, fortifications, walls, etc., are required for the good of the people, the union of the whole property and strength of the people have manyfold more power to accomplish these great undertakings, than the exertions of a few individuals. Where idleness is considered a sin, and not permitted to exist among a people, and where industry universally prevails, and is directed in the proper channels, there wealth will rapidly increase, and unbounded prosperity will necessarily crown their united exertions.

But it may, perhaps, be asked: What benefit is to be derived from becoming exceedingly rich as a people? We answer, that God designs to restore to civilization and Christianity, the American Indians who are a remnant of the tribe of Joseph of the house of Israel. These Indians number many millions and they are genrally poor; and being unaccustomed to the arts and sciences, and the labors of civilization, they will require a vast amount of assistance, preparatory to their being in a condition to support themselves. The riches and wealth accumulated by the Saints will be of incalculable benefit towards alleviating their wants, in preparing food, raiment, habitations, farms, farming utensils and other necessities, to succor and sustain them while they are learning to take care of themselves. And in doing this work, we shall be fulfilling the word of the Lord, which says, "I will consecrate of the riches of those who embrace my gospel among the Gentiles, unto the poor of my people who are of the house of Israel." Riches will also be needed to build up the city of the New Jerusalem, which, we are informed, is to be constructed of the most costly materials, and in the most magnificent style; and it will require immense wealth to procure the precious stones, the gold, and other costly ornaments with which it must be adorned. Riches will also be needful to gather home hundreds of thousands of poor Saints, who will embrace the gospel in foreign lands. For instance, to gather only one million Saints at the low rate of one hundred dollars per head, would cost about two hundred tons of gold. Many great enterprises the Saints will be obliged to engage in, which will require all the means that they can accumulate by their united energy and industry.

The object of riches is to alleviate the sufferings of mankind, and place them in a prosperous, happy condition. And when this can be accomplished upon just and equitable principles; when all can be made equally happy and comfortable, then the end is attained for which riches are given. Riches are not given to gratify the pride and ambition of man; they are not given to exalt one man in extravagance and grandeur above another; they are not given to make kings and princes of some and beggars and slaves of others; they are not given to encourage man in idleness and in vain and unprofitable pursuits but they are given to ameliorate his condition; to satisfy the wants of his physical nature; to beautify and adorn his habitations, his gardens, his vineyards, his inheritances; to supply him abundantly with wholesome food, with comfortable raiment, and with all the luxuries that can be righteously desired to please the eye, the taste, or the smell, to furnish him with useful or entertaining books, or with musical instruments to delight the ear or gladden the heart with melodious sounds; that with music and with cheerful songs and hymns of praise, the full hearts of the Saints may flow with joy and thanksgiving to Him who is the Author of riches and from whom all blessings flow. For all these, and many other great and good purposes, riches are given, not to be enjoyed by some, to the exclusion of others equally worthy; for this is sin, but to be equally enjoyed by the whole family of God, that they may be one. Otherwise, there will ever be envying, fault finding, dissatisfaction, pride, extravagance, oppression, murmuring, complaining, continual divisions, unjust speculations, defrauding, and every other evil work, all rising from separate interests and inequalities in temporal things.

If the riches of the Saints were all consecrated to the Lord, and they occupied the same as accountable stewards, being required to annually consecrate all the income of their stewardships, except what was sufficient to supply their wants, they would have no desire to speculate one out of another; for if one-half of the Saints should, by close bargains and business transactions, speculate with the other half, and take away their stewardships, or any part of them, nothing would be gained at the end of the year; for all that the speculators had gained out of their brethren would have to be consecrated, and would still belong to the whole Church; the property would not be increased by merely changing hands from one family to another. Speculation, therefore, out of each other could not exist with the least degree of advantage to the common fund. The general fund could only be increased by a surplus of that which was actually manufactured or raised in flocks or herds, or from the ground, or obtained from some foreign source. If one-half should turn thieves, and steal millions of property from the other half, when the stolen property was consecrated it would not increase the general fund in the least; for if it had remained in the hands of the rightful owners, or other stewards, they would have consecrated it; therefore, there would be no object for stealing one from another; neither would there be any object in cheating or defrauding one another; for none of these evil acts would increase the great capital. Therefore, this order of equality would effectually do away with speculating, defrauding, cheating, or stealing from one another. Each one owning the whole, no one would feel any interest in stealing his own property, or in defrauding his right hand for the sake of his left. It is true, where each one receives his stewardship, there would still be buying and selling, trading and exchanging property with one another as well as with the world; for no one would be permitted to take that which was in the charge of another, without paying for the same. And in this way each could render a proper account of his stewardship. On the other hand, if each one had a right to take property wherever he found it, without paying an equivalent for the same, all would be confusion; no one would be able to account satisfactorily for his gains or losses. Hence, the Lord says, "Thou shalt stand in the place of thy stewardship; thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother; and if thou obtainest more than that which would be for thy support, thou shalt give it into my storehouse, that all things may be done according to that which I have said."

It will easily be seen, from what we have said, how the Saints are made equal and one in earthly things; it is not by dividing the properties of the Church equally among them all, but it is by a union of the same for the good of each; wherein each becomes the possessor of the whole, under certain restrictions and laws. But will there not be a difference in regard to the amount of the stewardships distributed among the Saints; Yes; there will be a great difference. Some stewards will be entrusted with a hundredfold more than others, and have a hundredfold greater responsibility resting upon them. There are many useful branches of industry which could not be successfully carried on, without ten, fifty, a hundred, or even a thousandfold more capital, than others; consequently, stewardships must necessarily vary in amount and value, according to the nature of the business, callings, capacities, and circumstances of the several stewards; but as all the profits, arising from these unequal stewardships must go into the general fund, they are all equally enriched by them.

As in temporal things, so in spiritual; each faithful member here in this life is made a partaker of all spiritual blessings granted to the Church; each one inherits the benefits of all the gifts. There are a great variety of spiritual gifts given; but none of these gifts are given for the exclusive benefit of the individual possessing them; for instance, God has given to some to hold the keys of revelation, and knowledge, and wisdom; they become stewards over these gifts; they use these keys to unlock the sacred treasures of eternity, and become acquainted with hidden stores of knowledge, deep mysteries are made plain; secret things are manifested; wonders are exhibited; and the mind, richly laden with the choice treasures of the heavenly worlds, and the wonderful works of God, feasts upon the delicious food; the soul is filled with joy unspeakable; the heart swells with the love of God; and the bosom yearns with compassion towards all mankind, and especially towards all who are pure in heart. They long to pour out the knowledge which they have received, into the hearts of others who are equally worthy with themselves; the impartation of knowledge to others who are pure in heart, diffuses in each and all the same joy and happiness that they themselves have; indeed, their own joy is increased by imparting their knowledge to others; and if they impart all the knowledge they have to the pure in heart, then all become equal in knowledge, so far as it is revealed; this makes them one so far as the revealed knowledged is concerned. Now the whole body of the Saints who are thus made equal in knowledge are not revelators; the keys were not entrusted to them all, but the keys of this rich stewardship were entrusted to some for the benefit of all. Now it matters not, through what source this knowledge is first communicated, whether to one or to all, if the pure in heart are all equally benefited by it.

There is not a division in knowledge; that is, it is not divided into equal shares, and one portion given to one, and another to another; this is not God's plan of making His Saints one and equal in knowledge; but each becomes the possessor of the whole revealed; they are joint heirs, joint owners of the whole, the same as in temporal things, which are the types of heavenly ones. There is this difference, however, between temporal riches and knowledge; when each Saint obtains the fulness of all the knowledge revealed, instead of being made an accountable steward over a small portion of the joint fund, he is accountable for the whole; for each is made a steward of the whole which could not conveniently exist in relation to temporal things.

Each is required to improve upon his stewardship, and obey every law connected with the additional knowledge imparted, in order that he may be prepared for more, through the keys that are ordained; and thus knowledge is multiplied upon knowledge, and the light grows brighter and brighter until the perfect day, the whole body being perfected in knowledge, light, and truth, through the choice gifts of revelation given to some.

To some it is given to teach the word of wisdom, that the whole Church may be equally wise, inasmuch as they give diligent heed. The Saints may have great knowledge revealed to them, and still be exceedingly unwise in the use of that knowledge. Therefore, God has appointed some to be filled with great wisdom as well as knowledge; not for their own benefit alone, but for the benefit of the whole body. God is altogether in favor of the common stock principle in wisdom and knowledge, as well as in property. He, therefore, is not willing that the stewards over these rich treasures should hoard them up for their own exclusive use, when there are others equally worthy of enjoying the same. They are commanded to give, not a part, but the whole, to the pure in heart, that all may be equal in the enjoyment of these precious gifts.

So likewise the gifts of prophecy, visions, the discerning of spirits, or the beholding of angels and ministering spirits, the gifts of healing, miracles, tongues, interpretations, etc., are distributed among the Saints; each to be exercised for the benefit of all, being common stock blessings belonging to the whole body, though ministered through many channels. These gifts are given to perfect the whole Church, that it may become the tabernacle of God—His habitation—His temple, becoming sanctified, purified, glorified, and finally, perfected; being filled with the fulness of Him who is in all things—who knoweth all things, who maketh them equal, even one with himself. Then, and not till then, most of these gifts will be done away; having subserved the purposes for which they were given. Healings will then cease, for the Saints will then all be immortal, and will have no need of healing; tongues and interpretations will then fail, for from thenceforth they will all use one perfect pure language, viz., the language of the Holy Ghost; prophesying will cease, for all things in the future will be known by all; knowledge in part will be done away, for the Saints will know all things; the gift of revelation will cease, for the Saints no longer know in part, but already know as they are known, and as they are seen. While knowledge in part continues, revelations and prophesying will continue; but when all things are known, these gifts necessarily cease. But charity never faileth; it is a gift that will abide for ever. The fulness of knowledge and wisdom, light and truth, will also remain for ever; the gift of immortality and eternal life will continue and have no end. All things that are perfected will be everlasting; but most of the instruments or gifts used to bring about this perfection will cease, being adapted to imperfect beings only, and like the scaffolding to a building, wholly unnecessary when the edifice is finished.

It is in this glorified perfect state that the most indissoluble ties will exist; being perfected in wisdom and knowledge, light and truth, justice and mercy, goodness and love, no one can nor will do anything but what will be the will of the whole. Each one in all the greatness and infinity of his works will be doing the perfect will of the whole. As the Father, Son, and Holy Ghost are united in all their works, and never do the least thing contrary to each other's will, so all this infinitude of celestial beings, inhabiting all glorified worlds, will possess the same perfect oneness, acting in this same perfect union. This oneness will be as undeviating and as unchangeable as truth itself, and will continue throughout all eternity, and have no end.

Although an equality of knowledge is intended for the Saints, yet there are some who do not prepare themselves to receive it; therefore, it is withheld from them. Some are permitted, because of their righteousness and faith to receive knowledge that is not lawful to be uttered to others. This inequality arises, not from any imperfection in the plan, but from the imperfection of those who profess to receive the plan. God desires them to have all the knowledge that He has; but he desires that they should obtain it in the way that he has appointed. If any fail of obtaining the knowledge which others have received, and which they are not permitted to utter, the fault is wholly in themselves; it is free to all upon the same principles; and God is better pleased with those who attain to it, than He is with those who do not. It is true, here in this life, there is a great inequality of circumstances surrounding individuals which may prevent them from obtaining a perfect equality in the knowledge of God. The improvement of the capacities or intellects of some may differ in consequence of some physical organization, or some injury which the body may have sustained, or which they may have inherited from their ancestors. All these things arise in consequence of the imperfections introduced into our world by the fall of man. And, furthermore, there is no doubt but the spirits of man in their antecedent state vary, not in capacities, but in the improvement of them; some spirits being reckoned among the noble and great ones, because of their attainments. All these circumstances combined prevent some from obtaining knowledge with the same ease as others. Yet, when all these shall be fully redeemed from all opposing causes, and all shall be blessed with immortal bodies, perfect in their organization, nothing will hinder them from understanding all things, discerning them by the Spirit of God. This will make them equal and one.

In what manner, it may be asked, will this fulness of truth be imparted? Will it be by the long and tedious process of study? Or will it be by the immediate light of the Spirit which is in us? We will answer these questions by a quotation from the word of the Lord spoken unto Moses, given to Joseph the Seer, in June, 1830. The Lord said unto Moses: "Look, and I will show thee the workmanship of mine hands, but not all, for my works are without end, and also my words, for they never cease. Wherefore, no man can behold all my works, except he behold all my glory; and no man can behold all my glory, and afterwards remain in the flesh." * * * And it came to pass, as the voice was still speaking, he cast his eyes, and beheld the earth, yea, even all the face of it; and there was not a particle of it which he did not behold, discerning it by the Spirit of God; and he beheld also the inhabitants thereof; and there was not a soul which he beheld not; and he discerned them by the Spirit of God; and their numbers were great, even numberless as the sand upon the seashore. And he beheld many lands; and each land was called earth, and there were inhabitants upon the face thereof."

From this, we perceive, that Moses beheld the whole earth, not merely its general outlines, or the surface, consisting of land and water, islands and continents, rivers, lakes, and oceans, but the interior portions also; "and there was not a particle of it which he did not behold." All the inhabitants thereof were also beheld; not one soul escaped his vision. The great telescope, by which the whole was rendered visible, was not formed by human art; it was no less than the all-wise, all-powerful Spirit of God. If this all-powerful telescope had been pointed to the sun, moon, planets, or comets, it would have rendered every particle of each distinctly visible; Moses could have looked upon each with the same ease that he looked upon those of the earth. It was a telescope not limited in its field of vision; its capacities were such that the astonished beholder could see in all directions at the same instant. And if prepared with an immortal body, so as not to be overpowered with the dazzling glory, and magnificence, and omnipotence of the scenery, eternity itself, with all its boundless contents, and infinitude of worlds, would be present before the eyes; every particle in endless space could be seen through the same medium that Moses beheld every particle of the earth. But no man can have the aid of this most wonderful telescope, to show him all the works of God which include all His glory, till he is prepared with an immortal and celestial body; for the glory of the infinitely extended view would consume his mortal body in a moment.

Another wonder is connected with this telescope; it not only shows things as they now exist, but as they have existed, and as they will exist. That great and renowned philosopher, the brother of Jared, by calling upon the Lord, obtained the use of this magnificent telescope for a short time, by which he was enabled to look upon the Lord, and saw the body of His Spirit, and beheld his glorious face, and conversed with Him as a man converses with his friend; and not satisfied with beholding things present, he looked upon things past, and upon things to come; and the Lord showed unto him "all the inhabitants of the earth which had been, and also all that would be; and He withheld them not from his sight, even unto the ends of the earth." What a wonderful instrument! It enables one to look not only in all directions at the same time, but to look into the past, present and future, at the same moment.

Lord Ross has constructed a telescope that will enable us to see millions of worlds so distant that their light by which they are now rendered visible must have left them hundreds of thousands of years before our earth was made; this enables us to see, not the present existence of these worlds, but their past existence. But with all his ingenuity, neither he, nor any other man can form a telescope that will show us the present existence of those distant bodies; neither can they invent instruments that will show the future existence of bodies that are to be created and made. Neither will his telescope, nor any other instrument of man's invention, enable us to look at every particle that enters into the composition of worlds. Hence, the Lord's plan of assisting the vision is infinitely superior to all others. We can readily perceive that the means by which man discerns knowledge in the heavenly worlds are not by reasoning nor studying as here; it will be by a sudden process; for if the Holy Ghost when resting upon mortal men, can in a moment show them such wonderful things, what an infinitude of knowledge it will pour into the mind of an immortal being upon whom it rests, not in measure, but in fulness. Can anything, past, present, or to come, be hidden from them? Will there be bounds set to circumscribe their vision? Or is the field so extensive that the power of the telescope will not reach it?

It is upon this same principle that God the Father can behold all things or, as He says in the prophecy of Enoch: "I can stretch forth mine hands, and hold all the creations which I have made; and mine eye can pierce them also"; or as our Savior says: "Thus saith the Lord your God, even Jesus Christ, the Great I Am, Alpha and Omega, the Beginning and the End, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made; *the same which knoweth all things, for all things are present before mine eyes.*"

Enoch informs us that if every particle of this earth was numbered, and millions of earths like this, it would not be a beginning to the number of worlds which that Being had made whom he was addressing, and yet that God informs him that He could pierce all these creations with His eye. Jesus also says: "All things are present before mine eyes"; and this he gives as a reason why he knows all things. It is very evident, therefore, that all these beings discern things through the same medium; that is, by the Spirit; and though the works of God are infinite, yet there are none beyond the reach of His all-powerful vision. And because they all behold and discern by the Spirit without any opposing obstacles, they all have an opportunity of seeing alike, and understanding alike, and knowing the same things; they are made perfect in one, and enjoy the same glory.

Oh, ye Saints of the latter days, do not forget the high destiny that awaits you. An eternity is before you, which has no end; a boundless space surrounds you, filled with an infinitude of worlds. The kingdoms, principalities, and heavenly powers that fill all the vast expanse are yours; the heights and depths, the lengths and breadths, the riches and honors, the wisdom and excellency, the knowledge and power, the glory of all things, and the fulness of all things, are yours for ever and ever. Blessed is he that overcometh, for he shall inherit all things.

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